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THE

CHRISTIAN HERALD.

9 1 1 4 3

Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

ISAIAH LXII. 6 & 7.

VOLUME II.

NEW-YORK:

EDITED AND PUBLISHED ONCE A WEEK,

BY

JOHN E. CALDWELL.

J. Seymour, printer.

1816.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, September* 28, 1816. [No. 1.

MISSIONARY INTELLIGENCE.

The following interesting information was enclosed in a letter from the Rev. J. A. Haldane of Edinburgh, to the Rev. Mr. Maclay, a Baptist Minister of this city.

" A letter was received this day from Mr. W. P. Brook, dated Sidney, New-South Wales, Nov. 2d, 1815, from which the following important information is extracted.

" I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, Hath a nation changed their Gods ? I think before you receive this it may be answered, Yes. The Taheitan nation hath changed their false Gods for JEHOVAH the true God. The majority of the people of Eimeo, near a thousand, have renounced idols and professed themselves the worshippers of the true God, and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs; he is ready to sink under his labours. I long to be with him, as he and all his brethren say I may be immediately useful. Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill, yet blessed be God the Gospel flourishes and gains ground rapidly. I am called upon for this letter, therefore must conclude, and have only time to add, that the triumphs of the Gospel in Eimeo will be considered as the most glorious that have been witnessed for many ages---Priests publicly burning their Gods---Chiefs destroying their Morais---pulling down their sacred altars, and cooking their victuals with the materials---men and women eating together---and group after group flocking to the Missionaries, and giving themselves to the Lord. The triumphs of the Gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo."

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 395.)

STELLENBOSCH,

(TWENTY-SIX MILES NORTH EAST FROM CAPE TOWN.)

At Stellenbosch, Mr. Bakker continues to preach to the

slaves and Hottentots, for whose accommodation a larger place has lately been erected. He is well attended, and many have reason to be thankful for his labours.

An auxiliary Society has been formed here, by whose liberality Mr. Bakker is wholly supported, and the overplus of the subscriptions amounting to 400 Rix dollars, (£ 100,) is devoted to the further extension of the Gospel by our Society*.

The slaves also, on hearing a part of our Report for the year 1814, determined to devote their mite to the Missionary treasury, and have already contributed about 60 Rix dollars, (£ 15.)

Mr. Kramer also preaches to the Hottentots and slaves, residing among the Boors in the extensive Drosdy, (or district,) of Tulbagh, and we believe is useful among them.

CALEDON,

(ABOUT 120 MILES EAST OF CAPE TOWN.)

Mr. Seidenfaden, and Mr. Wimmer are joint labourers at this place, to which about 400 Hottentots are attached. We rejoice to hear that the affairs of this settlement are in a prosperous state. Twenty adults have been baptized in the course of the past year, and twenty more are candidates for that ordinance. Mr. Wimmer assured Mr. Read that he never saw the work flourish so much, even at Bethelsdorp. It was formerly the wish of Mr. Wimmer to return to Bethelsdorp, and Mr. Read sent a waggon to convey him thither; but so strong was the attachment of the people to his ministry, that they would not suffer him to depart, unless they also might go with him.

At the recommendation of Government, the British system of education has been introduced here, and a school room has been erected. There are about fifty children in the school, many of whom can read the Bible, and have learned many hymns, which they sing in every evening service. Some of the people have begun to build themselves brick houses. They are also erecting a cattle krall of brick, 120 feet long and 60 wide. Thus we perceive that religion and civilization are advancing hand in hand.

HIGH KRALL,

(Usually called Hooge Krall, in the Drosdy, or District of GEORGE, *about* 300 *miles east of the Cape.)*

Mr. Pacalt continues to labour at this place, and not without good effect. His ministry is attended by two or three

* A gentleman in Africa has lately bequeathed the sum of 10,000 florins to the Stellenbosch Society, the interest of which, is to be applied by them to Missionary purposes.

hundred people; but many of them, being either slaves, or servants to the farmers, cannot attend regularly. He has nearly 100 in the school, many of whom are adults, and who are able to read the Bible; and several of them can write, as well as repeat hymns and portions of Scripture. He has a large garden, and a field, which the people assist him to cultivate; and they are rewarded for their labour by partaking of its produce. We are glad to find that corn and vegetables flourish in this settlement; and that Mr. Pacalt enjoys the good-will of the Landrost, who sometimes attends his church. This gentleman has always been friendly to our Missionaries, and deserves the warmest thanks of this Society.

Mr. Pacalt performed a very useful service to our brethren intended for Lattakkoo, by travelling to the Cape, (about 300 miles,) to meet them on their arrival, and by conducting them to the place of his residence, where they were kindly received, and hospitably entertained; after which, suitable oxen and guides being sent from Bethelsdorp, they proceeded to that place.

The brethren who continued at High Krall about three weeks, express the high degree of delight they enjoyed, in witnessing the power of religion on the hearts of the poor Hottentots; and in hearing them, in their social meetings, pour out their souls in prayer for this Society "for their good friends in the far land, who thought of them, and sent a teacher of his word among them." "I think," says one of the brethren who gives us this account, that the Hottentots may indeed be said to "strive to enter in at the strait gate;" and though you, my venerable fathers in England, often *speak* of the blessed effect of the Gospel among the Heathen, yet, to form an adequate idea of it, you must come hither and *see* it.

THEOPOLIS,

(*In Albany, formerly called Zuurland, about sixty miles beyond Bethelsdorp, N. E.*)

Here Mr. Ulbricht, who was several years at Bethelsdorp, now labours, and with considerable success. A concern about religion, similar to that noticed at Bethelsdorp, has appeared here. This settlement was threatened by a late insurrection in the neighbourhood, but which was soon happily suppressed. Mr. Read informs us, that the report of the proceedings at this station is very interesting, but it is not yet come to hand.

(THORNBERG, OR VANDERWALT'S FOUNTAIN,)

IN THE BUSHMEN'S COUNTRY,

About five days' journey north of Graaff Reinet.

This Mission, recently commenced by Mr. Smit, has la-

boured under great discouragements, partly from the want of provisions, and partly from a suspicion in the minds of the natives that the Missionaries wished to betray them into the hands of the Boors, between whom and themselves a mortal enmity has long existed. We trust, however, that they are now satisfied of the purity of the motives which brought the Missionaries among them. Mr. Smit has been assisted by Mr. Corner, originally of Demerary, but late of Bethelsdorp; and Jan Goeymen, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to assist them in civilization, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew. We indulge the hope of hearing of the success of our brethren in this great and dangerous enterprize, among some of the most rude and savage of the human race. The establishment of a mission among them will be an incalculable benefit to the country, and especially to Missionaries and others who have occasion to travel through it.

GRIQUA TOWN,

IN THE COUNTRY OF THE GRIQUAS, (*formerly called Bastard Hottentots,*) NORTH OF THE GREAT RIVER.

At this important station, which is the most distant of all our African settlements, Mr. Anderson and Mr. Janz have laboured many years, and with no small degree of success.

It is with deep concern that the Directors have now to report the death of their pious and faithful Missionary, Mr. Janz. In our last, we stated the death of Mrs. Janz; there is reason to think that his attention to her, during her illness, and his grief on account of her death, was the means of hastening his own dissolution; he was carried off by a rapid decline. Mr. Janz was a man of an excellent spirit, eminent for faith, self-denial, and holy zeal for God; an active, faithful disinterested Missionary. The people placed the greatest confidence in him. He visited them from house to house, and he had generally some of them at his own for instruction. His zeal continued to the end; and during the last days of his illness, he urged Mr. Saas, who providentially visited Griqua Town at that time, frequently to preach Christ to the people, and wished to arise from his bed, to ring the bell himself, for calling them together. He died, after being two hours almost continually in prayer.

In the last letter that Mr. Janz wrote, he stated, that the four native brethren, set apart to Missionary work at Graaf Reinet, were exceeding zealous in visiting all the kralls of the Corannas and Bushmen. Mr. Janz had lately baptized a number of persons, in Mr. Anderson's absence, and many

more were looking forward to that ordinance. He pleaded strongly for an increase of Missionaries at that place.

Mr. Helm, who laboured with Mr. Saas at Bethesda, having been obliged to leave that place on account of his health, has now joined Mr. Anderson, at Griqua Town, to supply the place of our deceased brother.

An Auxiliary Missionary Society has been established in Griqua Town; the subscribers to which, having no money (for money is utterly unknown in that part of the world) have contributed property, which is to be sold for the benefit of the Society. The following is a list of the subscriptions:

Elephant's teeth, 30 pounds.	One Ox
Nine young Bulls	Twenty-three sheep
Four Heifers	Five Goats.

To remedy the inconvenience sustained by the people, (who have now made considerable progress in civilization,) by their want of a circulating medium, the Directors are now procuring for them a coinage of silver tokens.

Mr. Read, considering Griqua Town as a central station of great importance, is of opinion that a printing press should be established there; a measure which the Directors highly approve.

BETHESDA,

(Formerly called Orlam's Krall, on the Great River, about mid-way between Griqua Town and Pella.)

Mr. Saas and Mr. Helm have laboured at this station; where many, we trust, have been converted to God. More than 80 had been baptized in the course of one year. Mr. Helm having been obliged, on account of his health, to remove, another Missionary must, as soon as possible, be sent to Bethesda. In the mean time Mr. Saas has agreed to remain among the Corannas, and even remove with them from place to place, as occasion may require.

An Address to Females on behalf of the London Society for the Promotion of Christianity among the Jews. By an Englishwoman.

MY DEAR COUNTRYWOMEN,

The importance of the female character has been universally acknowledged by the friends and by the enemies of religion; both of whom have succeeded, on many important occasions, in proportion as they have attached to their cause the influence of our sex. It should seem, therefore, that we are intrusted by Divine Providence with a talent that ought not to be hid in a napkin, but carefully improved to the general good. A dread of ostentation, and a fear of rushing into situations above their powers, to the neglect of their proper duties, has, no doubt, kept back many a modest and humble woman from making exertions perfectly compatible with her domestic relations, and which would have been greatly advantageous to society. But although we are to be commended for an inviola-

ble attention to the delicacy of the female character, I can see no just reason why we should be deterred by illiberal and narrow-minded reflections, and needlessly exclude ourselves from all participation in those grand efforts which are now making in the Christian world, to increase the glories of the Redeemer's kingdom, and the general happiness and salvation of mankind. It is evident, from the word of God, that some charitable exercises more peculiarly belong to us, in the performance of which our piety and our philanthropy may be exhibited; and, indeed, that our duty obliges us to consecrate that portion of our time which is not necessarily occupied in domestic employments, to those good works which will best promote the welfare of our own souls, and the spiritual as well as temporal benefit of others. The infant church of Christ was aided by the charities of a Dorcas, a Lydia, and many others, whose names are written in the book of life; and we read of pious women who laboured in the Gospel with the great Apostle of the Gentiles. Nor ought we to forget the condescension of the Saviour himself, who accepted the services of many Jewish matrons that ministered unto him during his life, nor even forsook him in that trying hour when the faith of his apostles was at the lowest ebb.

Sin, indeed, entered into the world by the transgression of Eve, but it was also the seed of the woman which bruised the serpent's head, and the blessed Redeemer first condescended to manifest his victory in his resurrection to that sex which had most deeply fallen. If we must reflect with pain on our disgrace as having been the first instrument of sin, we should call to mind the peculiar propriety arising out of this circumstance of our becoming the first to counteract its influence, and engage in every good work. If the birth and favour of Messiah be our boast, ought we not gratefully to render again, according to the benefits bestowed upon us? It is not my present intention to enter largely into the duties of women, but with these few remarks to invite the co-operation of my sex in the promotion of an object truly worthy of their regard.

A Society has been formed in the metropolis for promoting Christianity among the Jews, by whose exertions twenty-four Israelites have already embraced the faith of Christ, and have been admitted by baptism into the Christian church, and under whose kind protection forty-eight Jewish children are now educating in Christian principles.*

Now, my dear countrywomen, I may venture, in strict truth, to declare to you, that there never was a greater or nobler object of charity, than that which is proposed to the Christian world by the London Society, or one which has stronger claims upon our pity, our gratitude, or our piety. These arguments have already been so fully stated by the author of a little tract, entitled, "The Obligations of Christians to attempt the Conversion of the Jews," that it is unnecessary for me to say more, than earnestly entreat the serious and careful perusal of it. There are, however, two considerations, which, of all others, deserve the notice of the female sex, and which, if duly weighed, must engage their affections towards the London Society. The first of these is, the extreme state of ignorance which debases the character of the Jewish women. How painful to the feelings of a woman to witness the degradation of this highly favoured race, who once held forth to us such bright examples of wisdom, fortitude, and piety; amongst whom appeared, in succession, a faithful Sarah, an heroic Deborah, a prayerful Hannah, and, above all, an highly favoured Mary, the most distinguished of women. How fallen are these daughters of Israel! Few amongst them have any knowledge even of the letter of their own Scriptures, but worship, as our Saviour said to the Samaritans, they "know not what." Ignorant

* For further particulars of the Institution, and its success, see the last Report published by the Society.

alike of the history and predictions of their illustrious ancestors, they retain little more than a name even in this happy land; and in the East, in common with other females, debased in mind and degraded in society, they are often little better than slaves to their ignorant and despotic lords. Surely an institution which embraces in its important designs the removal of such ignorance, and the advancement of this degraded part of our sex, deserves our warmest acknowledgments, and most grateful support. Shall my countrywomen, whose bosoms have been taught to melt with the tenderest emotions of Christian pity, and the still more exalted sentiments and fervours of devotion, be backward in promoting what is so truly the work of the Lord! Let us call to mind that the Empress Helena, the mother of Constantine, the first Christian Emperor of Rome, was a British Princess, from whose pious care her son imbibed those blessed principles, which erected the triumphs of the cross of Christ on the ruin of the Heathen altars. Nor let us forget our glorious Queen Elizabeth, the mother of the Reformation, and the bulwark of the Protestant cause; nor yet the numerous names of more humble individuals, who, in all preceding ages, have laboured to advance the glory of Christ.

Secondly, the imperious claims of gratitude, no less than the tender calls of pity, oblige us to further the designs of the London Society. Does not the inferior place which the Jewish women hold amongst us, make a strong appeal to the heart of every Christian female, whose advantages and privileges have been so greatly increased by the Gospel; nothing can be more wretched than the degradation of women in every age, and in every country, where the benevolent genius of Christianity has not prevailed; and if, by the distinguished favour of Divine Providence, British females are exempted from those miseries, and possess an importance in the scale of civil society, unknown to women in other countries, it would argue a deplorable ingratitude to God, should we selfishly enjoy these blessings ourselves, without employing every means in our power for their extension to others.

If impressed by any of these considerations, or by the arguments which have been successfully urged in the publications of the London Society, any of my sex should be disposed to inquire in what way they can throw in their mite of assistance towards the promotion of this grand and magnificent object, the conversion of the Jews, I would suggest to their consideration four particulars. We may assist the Society.

I. *By our Prayers.* It is scarcely possible to be too sanguine in our expectations of the success of prayer. The prayer of faith has removed mountains, and has always returned into the bosom of the sincere and humble worshipper with tenfold blessings. Nor let us be discouraged from presenting our petitions to the throne of mercy, as if the Almighty would not deign to accept the oblations of a female mind. Does not the history of Hannah, in the Old Testament, and of Anna the Prophetess, in the New, exhibit examples of successful intercession; and has not the dear Redeemer himself held out to us the importunity of the oppressed Widow, and an afflicted Canaanite, and taught us, in the event of persevering applications, that in the sight of the Almighty Sovereign of Earth and Heaven, there is neither male nor female, bond nor free; but that, without respect of persons, he giveth liberally to all who call upon him and upbraideth not?*

II. *We may curtail our own private expenses,* and sacrifice those ornaments of person which shall perish in the wearing, that we may have to meet with an increased liberality the wants of the Society, and lay up treasures unto that world, "where neither moth nor rust shall corrupt," we may em-

* Many pious women have already set apart an hour in a week to intercede more peculiarly for the race of faithful Abraham; their example cannot be too highly recommended, and, I hope, will be followed by many readers of this short address.

ploy our influence in exciting and calling forth the more active labours of the other sex. We may labour to correct misrepresentations and obviate objections, by making ourselves acquainted with the designs and measures of the Society, and, in many cases, may increase its funds by soliciting subscriptions.

London Society for promoting Christianity among the Jews.

FACTS COLLECTED FROM THEIR SEVENTH REPORT.

The Patron of the Society is the Duke of Kent. The Society has fourteen Vice Patrons, viz. one Duke, five Earls, and eight Lords. The President is Sir Thomas Baring. The Vice-Presidents are seventeen persons of high standing.

The life subscribers to the Society are 235; the lowest of the life subscriptions is 10*l.* sterling, and the highest 210*l.* The amount of an annual subscription is at least one guinea. The annual subscribers are more than one thousand.—There are between fifty and sixty Auxiliary Societies. Many liberal donations have been made to the Society. One of 900*l.* one of 600*l.* and one of 400*l.* These three are anonymous, and they are the largest which we have discovered in the Report.

This Society is composed of members of the established Church and of Dissenters; and the concerns of the Society were managed for several years, by a committee composed of both descriptions. At length the Society became subject to pecuniary embarrassments of a threatening aspect; and it was found that many members of the established Church had declined affording relief, from a conscientious scruple respecting the propriety of associating with Dissenters in matters of discipline. When this became known to the dissenting subscribers, they held a meeting on the subject and passed several votes, the most important of which was the following:

"That as it appears that many zealous members of the established Church have expressed their conscientious objections to unite with the Society, whilst its affairs are managed by a Committee consisting of persons of different religious denominations, and have intimated their willingness to support it if carried on exclusively by Churchmen, this meeting embraces the opportunity of proving, that they never, as Dissenters, had any other design but the conversion of the Jews to Christianity: and as it is probable that the assets are nearly sufficient to cover the debts, they therefore cannot feel the smallest objection to withdraw in favour of such brethren of the established Church who testify a lively zeal in the grand cause, possessing also the means for promoting it."

This meeting of the Dissenters was held Feb. 6, 1815. At a subsequent extraordinary General Meeting of the London Society, the offer of the Dissenting brethren was accepted, as manifesting "a spirit most truly conciliatory;" and they were earnestly requested to favour the society still, both with pecuniary aid and their prayers. This conduct of the Dissenters must have made a favourable impression on their brethren of the establishment. In the annual report of May, 1815, the committee say, "They believe that, with few exceptions, the Dissenters who were previously subscribers will continue their support to the Society."

The London Society is now wholly under the control of the members of the Episcopal Church; and the established forms of worship are the only forms to be admitted in the houses of worship devoted to the converted Jews.

In the course of one year ending March 31, 1815, the London Society received, from

Auxiliary Societies,	£ 2162	11	10
Penny Societies,	1276	9	4
Collections,	2929	2	1
Donations,	528	0	6

All the above was *exclusive* of life and annual subscriptions.—*Ch'n. Dis.*

JUVENILE DEPARTMENT.

From the Alleghany Magazine.

The writer of this article, long conversant with the powers and operations of the youthful mind, affectionately proposes that the young people of America should form themselves, with the approbation and encouragement of their parents and guardians, into little Societies for the purpose of committing to memory and repeating, at stated times, select passages of the Holy Scriptures.

This would prove a happy expedient of strengthening the memory, of spending much of their time in a manner to ensure the commendation of the wise and excellent of the earth, of leading to a permanent knowledge of the most important science, of securing the most grateful reflections in riper age, and of laying, with the blessing of God, a good foundation for the time to come.

No faculty of the mind is susceptible, at an early period of life, of greater improvement, than the memory. Nothing but a daily and habitual exercise of this faculty, in committing things to its charge, is necessary to carry it to almost any desirable state of perfection. Instances on record evince that, by such a fostering attention, a person may, at length, so invigorate the powers of his memory, as to retain almost every thing he reads or hears.

The late Rev. Dr. Hemmenway, of Wells in the District of Maine, once related to the writer the substance of the following anecdote. Mr. Monis, the Hebrew instructor at Harvard College, a native of the south of Europe, when on his travels, visited Joseph Gnatho, a celebrated rabbi in Great Britain, who had taken vast pains in early life to improve his memory, and not without the most astonishing success. Mr. Monis, after becoming acquainted with him, informed him that he had understood that he could repeat, memoriter, almost any book he had ever read. The rabbi very condescendingly told him he might take any of his books and satisfy himself. He accordingly took down a volume from one of the spacious alcoves in his study, and opened at a certain page, where he gave a few words at the beginning of a paragraph. Gnatho began and went on repeating as if the contents of the whole volume were perfectly familiar to him. Monis opened at several other places in the same volume with equal result. He then tried the rabbi in a number of other volumes, in like manner, till he was convinced that the fame of this Israelite had not been exaggerated.

Although no one may aspire to vie with Joseph Gnatho: yet, any youth, with the most moderate capacity, may, in this respect, greatly profit by the exercise recommended.

A little * girl, nine years of age, once a pupil of the writer of this article, besides attending to her daily school employments, in one year committed to memory, and repeated with the greatest precision, chapters from the Bible and certain other things, to the amount of more than two thousand verses.

Besides the particular advantage of adding to the vigour of the memory from due attention to the proposed exercise, many others, of still greater importance, might be urged, some of which have been mentioned.

In these newly settled frontiers of the United States, these outskirts of Immanuel's kingdom where much fewer opportunities for mental and religious improvement can be enjoyed, at present, than in older and more populous parts, such little memoriter institutions would be peculiarly beneficial to our offspring, the rising hopes of America. Even in the most thinly populated regions, not many places can be found, where it would not be convenient for a competent number to associate together, from

* See Alden's Collection, vol. 1. p. 255.

time to time, to repeat such chapters of the Bible, as they might have been able to commit to memory.

It is recommended that none of these Societies should comprise more than ten or twelve members; that they consist altogether of one or of the other sex; and that they be as nearly of the same age, as circumstances may admit.

That the business of these little associations, formed for the express design of treasuring up much of the best of knowledge, may be regularly conducted, it is proposed that each should be furnished with appropriate officers. The first may be called the Patron of the institution, and should be some one advanced in life, whose particular duty it should be to visit the Society, occasionally, and examine the members as to their proficiency and for their encouragement. The second officer may be called the Auditor, whose duty it shall be to hear the recitations. The third officer may be called the Registrar, whose duty it should be to keep a fair record of all the chapters repeated. Wherever perfectly convenient, it is proposed that each member of these memoriter Societies should pay an annual tax, be it ever so small, the amount of which may either be disposed of annually, at discretion, or transferred to some other benevolent association, to aid in procuring Bibles for the poor, or in some other way, in doing good to their fellow-creatures. In this case, the fourth officer may be called the Treasurer.

What a beautiful object for contemplation would be the youths of our country formed into such little bands for the noble purpose of impressing upon their minds much of the words of eternal life! How pleasantly and profitably would they spend their time when assembled together! What parent would not rejoice to have his children so laudably occupied? Who can calculate the advantages, which might reasonably be expected to ensue? The writer need not add, how gladly he would record in the pages of this Magazine an account of all Memoriter Bible Societies formed in this delightful and flourishing part of the American republic.

The Alpha Memoriter Bible Society.

On the 27th of July, some of the young gentlemen of the Academy at Meadville, with the approbation of their parents, formed themselves into a Society, under the appropriate name at the head of this article, and adopted the following

CONSTITUTION.

Having been led, from the recommendation of those, whose approbation we hope ever to enjoy, and from a wish to acquire the most useful knowledge, as well as to spend those leisure moments which can be spared while pursuing a general course of educatiou, in a manner which shall be pleasing to our Creator and Redeemer, we, the subscribers, form ourselves into a society by the name of the *Alpha Memoriter Bible Society of Meadville*, and adopt for our regulation the following articles:

I. The object of this Society shall be to treasure up in our minds, and to repeat, memoriter, from time to time, such portions of the Holy Scriptures, as our abilities and opportunities may admit.

II. The officers of this Society shall consist: 1. of a Patron, being some gentleman whom we shall request to have a friendly superintendence over the Society; 2. of an Auditor, whose duty it shall be to hear us recite our respective lessons; 3. of a Vice-Auditor, whose duty it shall be to assist the Auditor in his task; 4. of a Registrar, whose duty it shall be to enter in a waste-book a record of what portions of Scripture each one may repeat, memoriter, and at the close of the year to make a fair and methodical transfer of the same into a book, to be procured for that purpose, and to keep an account of the general proceedings of the Society; and 5. of a Treasurer, whose duty it shall be to take charge of the annual tax, and of all donations to the Society, and to dispose of the same as we shall direct.

III. Each member of this Society shall pay annually, the sum of fifty cents, to be devoted to the procuring of Bibles for those who are unable to purchase for themselves, or to such other benevolent object as may seem adviseable, to be determined at the anniversary meeting.

IV. This Society shall meet together, at such times and places, for the purpose of reciting portions of Scripture, as convenience may dictate.

V. The anniversary meeting, when the officers of this society are to be chosen, shall be held on the twenty-fifth of December, except that be the Sabbath, and then it shall be on the twenty-sixth of that month.

VI. On the anniversary meeting, an oration adapted to the occasion shall be delivered by one of the members, who shall have been previously appointed by the society; and, when circumstances shall be such as to render it proper, a collection shall be made to add to the funds of the institution.

Rev. Timothy Alden, *Patron.*

OFFICERS AND MEMBERS.

Timothy John Fox Alden, *Auditor;* Robert Hurst, jr. *Vice-Auditor;* George Augustus Colson, *Registrar;* William Archibald Crary, *Treasurer;* Robert Wormsted Alden, Benjamin Davis, Wilson Dick, Charles Haslet, George Hurst, Jr. John Watson Jonston, James Duffer Torbett, Alexander White. T. J. Fox Alden, *Orator for the first anniversary.*

At the first annual meeting of the Meadville Bible Society, on the 5th July last, it was resolved, that this Society is sensibly impressed with an idea of the importance of a *general American Bible Society;* and, had it been in their power, that they would gladly have been represented, by a delegate from their body, in the convention, which lately sat in the city of New-York for the purpose of organizing such an institution.

The Distributing Committee have exercised their discretion, in distributing the Bibles and New Testaments, and have reason to think, from the wants of the country in all directions, that many more than the means of the Society admit of procuring, could be readily bestowed, where they would prove a most acceptable and profitable donation.

In the absence of the Treasurer, they cannot definitely state the amount of money collected: yet, from the present number of subscribers, each of whom pays one dollar a year, it may be conjectured that at least one hundred dollars may be shortly vested in Bibles for gratuitous distribution. This, in connexion with donations expected from some eastern Societies, will enable the Meadville Bible Society to present a more favourable account at the next anniversary.

OFFICERS FOR THE SECOND YEAR.

Hon. Jesse Moore, *President;* Rev. Timothy Alden, *Vice-President and Corresponding Secretary;* Rev. Robert Johnston, *Recording Secretary;* John Reynolds, Esq. *Treasurer.*

A Female Cent Society has lately been established at Meadville, the object of which is "to promote the interests of true religion, and build up the Redeemer's kingdom at home or abroad, by contributing to pious and charitable purposes, as prudence may dictate, and as the state of our funds may authorise." Each member pays one cent a week.

OFFICERS. Mrs. Jennet Mead, *President;* Miss Sarah Mead, *Secretary;* Mrs. Eleanor Johnston, *Treasurer.*

EXTRACT OF A LETTER DATED "NORFOLK, Sept. 14, 1816.

"Religion appears to be reviving in the different churches. We (the Baptists) had about thirty added to our church since the 1st of May, chiefly white members. Our Methodist friends say that hundreds have joined them lately; the Presbyterians seem to be gaining ground. I never saw such a prospect in religion as at the present time."

HARLAEM FEMALE MISSIONARY SOCIETY.

In the last Number we mentioned the recent formation of a Missionary Society at Harlaem, which we then understood to be auxiliary to the New-York Junior Missionary Society. Our mistake with respect to its designation and connexion, has since been rectified by a gentleman from that place, who has obligingly furnished us with the following authentic account of its establishment.

At a meeting of a number of Females of Harlaem and its vicinity, held in the Town School House at Harlaem, Aug. 20, 1816; who, taking into consideration the condition of our fellow-sinners on the frontier parts of this state destitute of a preached gospel, and in order to aid any similar design of the citizens of this state to send a pastor "to seek that which is lost, and to gather the scattered sheep that wander through all the mountains and upon every hill, because there is none to search or seek after them"—It was resolved to form a Society, to be called *The Harlaem Female Missionary Society*, to raise a fund for the purpose of aiding any similar institution to send to the white inhabitants on the frontier of the state of New-York, who are destitute of a stated supply of Gospel Ministrations, as far as their means will admit. The meeting was opened with an appropriate prayer by the Rev. C. C. Vermeule, Pastor of the Reformed Dutch Church at Harlaem. The following persons were appointed Directors for the present year, and authorized to solicit subscriptions and donations——Mrs. Samson Benson, jr. Mrs. Benjamin Bailey, Mrs. John Bingham, Mrs. James Bogert, jr. Mrs. John P. Waldron, Mrs. Ephraim Pardee, Mrs. Dana Ingraham, Mrs. C. C. Vermeule, Miss Grace Berrien, Mrs. Isaac Harris, Mrs. Joseph Mott, Mrs. Wm. Kenyon, jr.

A Sunday School is established at Harlaem, attended by upwards of 50 Scholars, children and adults, who are conducted to Church every Sabbath-day twice by their Teachers.

Connecticut Reserve Bible Society.

This Society held its Annual Meeting at Warren, Ohio, the 12th June, when the Trustees made their Second Report. The aggregate of the donations that have been made to the Society amounts to 1055 dollars: of which 732 dollars were contributed the last year. These donations have enabled the Trustees to procure, in the whole, 1200 Bibles. The Society has received a donation of 350 copies of Stereotype Bibles from the New Hampshire Bible Society. One hundred of these Bibles are destined for Huron, and 259 for the Michigan Territory.

After mentioning the benefits of *Bible Associations* established elsewhere, the Report recommends their formation in aid of that Society.

The following Extract from the same Report adds another to the many testimonies which are daily received, of the favourable opinion which is very generally entertained throughout the United States concerning the National Institution.

"An object of high importance has for a considerable time engaged the attention of Christians in the United States. In the year 1814, it was proposed by the New-Jersey Bible Society, to form a National Association, for the pur-

pose of uniting the efforts of the several existing Societies, in circulating the holy Scriptures. The subject has lately been resumed, and on the 11th of May last, an institution of this kind was established, styled the *American Bible Society*. If we form our judgment of its utility from the experience of that nation which have the honour of founding the first Bible Society, we shall readily perceive the great advantages of this institution. Should our Society place their surplus funds at the disposal of this National Bible Society, may we not cherish the pleasing expectation, that the beneficial influence of our donations will be the most effectually extended to the nations of the earth."

The Petersburg (Va.) Auxiliary Bible Society, met on the 20th ult. and after hearing the report of the proceedings of the New-York Convention, from their Delegate, Mr. Rice, adopted the following as the 2d article of their Constitution.

" The sole object of this Society shall be, to encourage a wide circulation of the Holy Scriptures, *in co-operation with the American Bible Society.*"

From the Religious Intelligencer.

On the evening of the 11th instant, a Meeting was held in New-Haven, of several hundred persons both clergy and laymen, for the purpose of promoting the objects of the American Bible Society.

His Excellency Governor Smith, one of the Vice-Presidents of the American Bible Society, being accidentally present, was appointed Chairman, and Professor Silliman, Secretary, and the meeting being organized, proceeded to business.

We have obtained from the Secretary, a copy of the Resolutions which were adopted, and, we now give them to the public.

Resolved, That this Meeting sincerely approve of the plan, and the objects of the American Bible Society, and earnestly recommend it to the liberal patronage of Christians of every denomination.

The Reverend Clergy belonging to the State having retired, the following resolution was passed.

Resolved, That in order to aid in rendering the American Bible Society a great public blessing, it is respectfully recommended to Christians of every denomination in this state, in all cases, where circumstances will justify the step, that they raise funds for making their pastors or ministers, *members for life* of the National Society. They will thus, at a small expense, procure for their spiritual guides, the honourable and merited distinction of being *Directors or Managers for life*, and materially augment the resources and means of usefulness of an Institution, of the greatest importance to our country and the world.

The above resolutions were passed unanimously.

The meeting was honoured not only by the presence of many respectable gentlemen, both clergy and laymen from various parts of Connecticut, but from other States.

Among the strangers, was the honourable Judge Bayard of New-Jersey, who, in a chaste and perspicuous narrative, gave the meeting an account of the reception which the proposition for the formation of an American Bible Society has met with in various parts of the states of New-York, New-Hampshire and Massachusetts, where he had recently travelled. He stated that there was but one heart and one voice among those with whom he had communicated on the subject, (and he had in various instances communicated with the most respectable meetings and committees in Boston and other towns) and this voice was uniformly in favour of the American Bible Society.

He stated also, that the news of the project for the formation of a National American Bible Society was received in England with an expression of the most lively satisfaction; the committee of the British and Foreign Bible Society, immediately proposed to vote One Thousand Pounds to the project-

ed Institution, but the execution of the proposition was deferred until intelligence should be received of the organization of the American National Society.

Judge Bayard also stated that a committee of the Massachusetts Bible Society, after mature deliberation, had given the most interesting and satisfactory proof of their approbation of the objects of the American Bible Society, by recommending that the State Society become auxiliary to the National Society.

Among the gentlemen who favoured the meeting with their remarks, Hon. Roger Minot Sherman was particularly interesting.

This gentlemen, in a speech, which had no other fault than its brevity, alluded to the dreadful moral convulsions which, for thirty years, had agitated and devastated the world, and, in a manner extremely impressive and beautiful, pointed out the commencement of a new and better Era, of which the general distribution of the Scriptures was the most remarkable feature.

REVIVALS OF RELIGION.

From the Ithaca Gazette, a paper just commenced at Ithaca, Seneca Co. N. Y.

We understand that joyful tidings of the prosperity of Zion within the bounds of the Presbytery of Geneva, were communicated to that body, during its late session. In the towns of Romulus and Lyons, during the past year, the work of grace has been very extensive, but now appears to be on the decline. In Phelps, Victor, Weston, and Riga, there is an unusual attention to the important concerns of religion. In Palmyra, a glorious work has lately commenced—many are already rejoicing in hope, while multitudes are earnestly inquiring the way of salvation. In Mount-Morris the Lord is also manifesting his power and goodness. Middlesex and Gorham are likewise visited in a glorious manner. In the former place the work is new and rapidly increasing. Fifteen have united with the people of God.—In Gorham, more than eighty entertain hopes of having passed from death unto life. The good work is still progressing.

We omitted to mention in our last Number the late arrival in this city of the Rev. *Joseph Samuel C. F. Frey*, with his family, from London.

Mr. F. is a convert from Judaism. He has for several years past been labouring to promote the faith which, in common with his blinded kinsmen according to the flesh, he once contemned, and was disposed to destroy. Since the establishment of the Society (in London) for the promotion of Christianity among the Jews, Mr. F. has been actively engaged, in connexion with that Institution, in advancing its important objects, as well by the exercise of the ministerial functions, as by divers other means.

Last Lord's day evening, at the invitation of the Rev. Dr. J. B. Romeyn, Mr. F. preached in the Presbyterian Church, in Cedar-Street, in this city.

To hear the unsearchable riches of Christ proclaimed by a converted Jew, was too interesting a circumstance not to excite a very extensive desire in Christians of all denominations among us to attend the worship. It accordingly drew together many more than the Church could contain.

Mr. F. took his text in Job xix. 25. *I know that my Redeemer liveth.*

The perspicuous, learned and evangelical manner in which that man of God elucidated the doctrinal part of this difficult passage of scripture, and the earnestness and unction with which he pressed upon the consciences of his hearers the importance of the privileges and duties connected with the truths exhibited, were calculated to fill the souls of believers in the *living Redeemer* with emotions which we should in vain attempt to describe.

It was a subject of much regret that very few Jews were present that evening, owing to its being the commencement of a great feast day among them, *the first of the year.*

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, October 5, 1816.* [No. 2.

Address to Christian Females in favour of the Missionary Society, (of London.)

THE day in which we live is distinguished for Missionary exertions, proceeding upon a scriptural principle, and presenting a character no longer problematical. Already the effects produced, exceed the most sanguine expectations of the earliest friends of the Society, and afford a pledge of increasing and illimitable success. Children are spreading their garments in the way of the Messiah, and proclaiming his triumphs: from the mouths of babes and sucklings strength is ordained; the young are crying, "Hosannah to the Son of David;" and infancy and age hasten to lay their offerings at the feet of the Prince of Peace. Under circumstances so auspicious, females will not wonder that the friends of Missions should look to them for a zeal as fervent as their passions, for a love as tender as their affections, for assistance as prompt as their benevolence, and for a charity as graceful as their character. In making an appeal to their understandings and their hearts, the Missionary Society is aware that it has claims written in their constitutional temperament, their acknowledged habits from time immemorial, their peculiar obligations to Christianity, and their active services, tendered with a promptitude and earnestness which appear designed and calculated to repair the ruins of the fall.

It is from woman that we expect the charities of life, from the cradle to the tomb. She was made "an help meet for man;" and where can she exert the gracious power so honourably, so scripturally, so successfully, as when she "provokes him to love and to good works?" She has only to look around her upon the miseries of the unconverted world, in order to excite her zeal, and call forth all her benevolence. To what does the Missionary Society direct her attention? and what object is she called to secure? Is she a mother? The cries of ten thousand infants fill her ears, who are devoted by superstition or policy to a violent death. Is she a wife? The co-equality of rights, and the participation of endearments resulting from them, so essential to the security and the harmony of society, must be an object infinitely important—and these are unknown among the poor heathen, to whom the Missionary Society is teaching "a more excellent way." "When a Missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears, 'I wish to God, father, I wish to God, that my mother had, by my death, prevented the distresses I endure, and have yet to endure, as long as I live. Consider, father, our deplorable condition. Our husbands go to hunt, and trouble themselves no further. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden; we return with the burden of our children, and though tired with a long march, we are not permitted to sleep, but must labour the whole night in grinding maize to make chica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the

head, and tread us under foot. And what have we to comfort us for slavery that has no end. A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God my mother had put *me* under ground the moment I was born!" Observe, this was not a peculiar case, but a national custom*." But these are savage nations—and what can be expected from barbarians but barbarity? Turn your eyes, then, upon the East—upon India, whence Europe has derived her primitive elements of science, through the medium of Egypt and Phœnicia—the one the reservoir of the accumulated knowledge of Oriental nations; the other, under the character of the navigators of the globe, the transporters of these treasures to the isles of Greece, the empire of Rome, the remote shores of Britain, and every place which they touched in their adventurous voyages. The writer of this sheet would disdain to touch your hearts, unless he had possession of your understandings also; he therefore supplies you with facts, and leaves the inferences to your judgment and your feeling. Look then at India, where the devotee is crushed under the car of Juggernaut—where the clue to his temple is furnished by human bones, bleached by the meridian sun, and scattered on the road at the distance of fifty miles from the altar of this Oriental Moloch; where the wife expires upon the funeral pyre of her husband—is sometimes forced there by her own child, the son of her womb, of her vows, of her fondest solicitude; whom she has nourished at her breast, and reared upon her knees, but who has no pity for the parent who gave him life. Such instances have occurred, where the first-born has himself bound his mother, and cast her upon the flames.—— Christian women, awake! the voice of millions cries in your ears for succour: consult the hand-writing of heaven upon your hearts—and refuse your benevolent interposition if you can! But in the day that you deny your assistance to the perishing heathen, renounce the constitutional temperament which distinguishes your sex, and gives *you to act*, while men deliberate.

Your acknowledged habits justify this appeal to your characteristic feelings. To whom has the traveller looked for relief? When Parke fainted under the shadow of the tree, in the evening which closed many days of hunger and toil, it was an African woman who brought him rice and milk, and bathed the feet swollen by travel, while she sung, to soothe the exhausted powers, a song which came home to his heart, because it arose out of his circumstances. It was the spontaneous eloquence of female sense and sensibility. And can it ever be forgotten, that the traveller, who had wandered from the frozen circles of the poles to the vertical sun of the torrid zone, recorded, as the result of his long and often painful experience, that he had found mankind as variable as the climes which he had visited, but woman ever tender and compassionate. To whom do *we* look for the gentle offices of life? To our mothers, our wives, our sisters, and our daughters. And shall the charities so liberally and constantly dispensed, be denied to a society which labours to diminish the calamities over which female sympathy weeps? Such an Institution has the strongest claim upon your active co-operation, because it presents the only sphere of action commensurate with your benevolence.

But what expectations must not be formed, when, in connexion with this native susceptibility, the obligations of females to Christianity are

* Cecil's Sermon before the Society for Missions to Africa and the East.

remembered? This is the only system which has given to woman her rights, and placed her in her due rank in the scale of the creation. It is not the American savage alone who treats his wife as a slave. The worshipper of Mohammed does it. The philosopher of the East offends against God and nature in reducing his wife to a state of painful subserviency. The polished empires of Greece and Rome degraded themselves by similar barbarity. It was the Bible which taught that woman is the co-partner of man, and that it was "not good for him to be alone;" it was Christianity which claimed their equal liberty with their husbands, and which abolished alike the system of Eastern despotism and of Western slavery. Females, consider that ye owe your rights and liberties to Christianity; and not to exert all your energies to extend this inestimable grant, is in effect to despise the blessing.

But we confidently appeal to those active services which your sex had already rendered to this great cause; to glorious examples, which have shewn that if the woman was first in the transgression, she has also been the first to counteract the ills into which she was betrayed, by her attachment to the Lord of Life, and her early promulgation of the Gospel of the grace of God. Women received into their habitations HIM who had not where to lay his head, and ministered to his pressing but uncomplaining wants. A woman's tears bathed his weary feet, and she washed them with the hairs of her head. The constancy of women followed him to Calvary, when his disciples all forsook him and fled; and their sighs were incense poured round his cross, amidst the execrations of an infuriated multitude, when he "made his soul an offering for sin." Lingering there until the body could be removed, their love was not extinguished with life—they prepared the corpse for sepulture, and were found early in the morning hastening to his tomb, while the guilty world was slumbering, and the terrified disciples were hiding themselves in an upper chamber. They first proclaimed his resurrection, and to them were the celestial messengers sent with the glad tidings of this infinitely important event. Afterwards, how constantly do we find them associated with the labours and triumphs of the Gospel—inspired by apostolic zeal, impelled by more than mortal energy—and combining with Christian ardour the graces of female gentleness. The extensive charity of a Dorcas, and the mild spirituality of a Lydia; the enlightened conceptions of a Priscilla; the unfeigned faith which dwelt in a Lois and an Eunice; the boundless hospitality of that "elect lady" celebrated by the beloved disciple, whose works of mercy are in everlasting remembrance, while her name has perished, and are associated in Christian bosoms, in all ages, with the tender affection towards our Lord, of *her* who anointed him to his burial, and whose generous act was to be told wherever the Gospel was preached—these are but some of the stars shining in a constellation of female excellence in the hemisphere of religion. Such characters are produced by the Holy Spirit in the imperishable pages of truth, not for admiration alone, but for imitation also. Surely our countrywomen will strive to emulate them. You may be stars also. "Arise, shine, for your light is come, and the glory of the Lord has risen upon you." We receive these primitive evidences of female attachment to Christ, and exertion in diffusing the knowledge of the truth, as a pledge of what will be done by women in this generation for the furtherance of Missionary labours.

Will it be asked what females are expected to do? We leave the decision of their conduct to the impulses of their hearts, and the dictates of their judgments. Let but their affections be consecrated to the cause, and their understanding will be sufficiently fruitful in expedients to promote it. Their husbands will be gently prevailed upon to lay apart some

of their substance to serve religion. Their children will be nurtured in a Missionary spirit, and learn to associate with all their pleasures the records of Missionary privations and triumphs. They will solicit the repetition of the often told tale, and glow with a martyr's zeal for the salvation of the souls of men. Listen to the eloquent appeal of a masterly preacher on this subject.—"Christian Matrons! from whose endeared and endearing lips we first heard of the wondrous Babe of Bethlehem, and were taught to bend our knees to Jesus—ye who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? 'I am weary,' said the ambitious Cornelia, 'of being called Scipio's daughter; do something, my sons, to style me the mother of the Gracchi.' And what more laudable ambition can inspire you, than a desire to be the Mothers of the Missionaries, Confessors and Martyrs of Jesus? Generations unborn shall call you blessed. The churches of Asia and Africa, when they make grateful mention of their founders, will say, 'Blessed be the wombs which bare them, and the breasts which they have sucked!' Ye wives also of the Clergy, let it not be said, that while ye love the mild virtues of the Man, ye are incapable of alliance with the grandeur of the Minister. The wives of Christian soldiers should learn to rejoice at the sound of the battle. Rouse, then, the slumbering courage of your soldiers to the field; and think no place so safe, so honoured as the camp of Jesus. Tell the Missionary story to your little ones, until their young hearts burn, and, in the spirit of those innocents who shouted Hosanna to their lowly King, they cry, "Shall not we also be the Missionaries of Jesus Christ?" Such an appeal to Christian females cannot be made in vain. They are not the triflers who balance a feather against a soul. They will learn to retrench superfluities, in order to exercise the grace of Christian charity. They will emulate those Jewish women, who "worked with their hands" for the hangings of the tabernacle, and brought "bracelets and ear-rings, and jewels of gold," for the service of the sanctuary. They will consecrate their ornaments to the perishing heathen; and render personal and domestic economy, a fountain of spiritual blessings to unenlightened nations and to distant ages. They will resign the gems of the East to save a soul from death, and bind round their brow a coronet of stars which shall shine for ever and ever!

AMICUS.

In *South Africa*, many thousands of Hottentots, Caffres, Bushmen, Griquas, Corannas, and people of other tribes, are emerging from a state of the grossest barbarism, to the rank of men and of Christians. In about twelve different parts of that country, twenty Missionaries or more, some of whom are converted natives, are daily engaged in their instruction, and with a degree of success scarcely paralleled in the history of the Church.

The London Missionary Society now employs about *Seventy* Missionaries, in *forty* or more different places, in most of which their *wives* are eminently useful, not only in the instruction of the native females and children, but in the exhibition of the Christian character—teaching, by their example before the heathen, the excellence of the conjugal and maternal relations, as regulated by the holy Gospel of Jesus Christ.

The Missionary Society owes much to the liberality of Christian females in London and in many parts of the country, who, by associating in *Auxiliary Societies*, have afforded material aid to the funds of the Institution.

CHRISTIAN DAUGHTERS OF AMERICA! are not the sentiments and the language of the above address, as applicable to you as to the British Females.? ED.

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 7.)

GREAT NAMAQUA COUNTRY.

KLIP FOUNTAIN,

(About two days journey north of the Great River, and not far from the former station called Warm Bath.)

Mr. Schmelen, on his return from the Damara country, which he went to explore, fell in with a krall of Namaquas, some of whom had formerly resided at the Warm Bath. At first they were greatly alarmed at the appearance of himself and his people, and hid themselves behind the rocks and bushes, being apprehensive of the approach of Africaner, whose name was terrific throughout all that country. But finding that it was a peaceful Missionary who had arrived, they expressed the highest degree of joy; and having heard him preach, they, with Flemerius their chief, at their head, earnestly entreated him to continue among them. Mr. Schmelen would have declined this, as he wished to begin a mission elsewhere; but the people would take no denial; they would not suffer him to leave them; they detained him almost by force; he was therefore constrained to abide with them, and his compliance filled their hearts with joy.

It was not long before he also had reason to rejoice in this determination. Many persons received the word, accompanied by the power of the Holy Spirit. A concern about religion became general; and when the last account came away, he had baptized twenty persons on a credible profession of their faith in Jesus.

The business of civilization, the constant concomitant of evangelical religion, immediately commenced. The Missionary began a school, in which he had soon 140 children, who learned to read and write; but having no paper, a sheepskin was substituted, on which fine sand was spread, and a reed served the purpose of a pen. The particulars of the awakenings here, are some of the most remarkable that have occurred in our knowledge.

It is absolutely necessary that another Missionary should be sent to the help of Mr. Schmelen as soon as possible.

AFRICANER'S KRALL.

Seldom have the Directors had occasion to record circumstances so remarkable as those which have occurred at this place. Every member of the Society will recollect the dispersion of the people who resided at Warm Bath, which was

at that time one of our most flourishing stations. The terror of Africaner's name put a period, for a season, to our pleasing expectations concerning that congregation.

When Mr. Campbell was in Africa, he conceived that the heart of Africaner might possibly be won by that kindness which the gospel recommends even towards an enemy. He therefore wrote a conciliatory letter to him, accompanied with a present. But, for a long time, no man could be found hardy enough to venture to Africaner's krall to present it. At length the letter reached his hands, and its contents were soon after seconded by a visit from our late most excellent Missionary, Mr. Christian Albrecht. Peace was happily established; and Africaner not only consented that a Missionary should come, but was very desirous of it, and pleaded Mr. Campbell's promise of sending one.

Mr. Ebner, our Missionary at *Pella*, (so called, because it proved a refuge to the dispersed from Warm Bath; like the ancient Pella to the fugitive Christians from Jerusalem,) judging that it was a very important duty to endeavour to maintain peace with Africaner, by residing with him; and that it might lead eventually to the re-establishment of the mission at the Warm Bath, and the formation of other settlements in the country, felt inclined to remove to Africaner's place, though not without great inconvenience, and perhaps risk. He proposed it therefore to his congregation, who, though strongly attached to their minister, generously gave him up on this urgent occasion. Mr. Ebner accordingly removed; and he had soon cause to be thankful. The people of the krall received him joyfully; they have attended his ministry with affection; many seem to be seriously impressed; and among fourteen persons whom he has baptized, are two sons of Africaner. That chief himself expresses contrition on account of the enormities of his past life, and a hope in the mercy of God through Jesus Christ.

PELLA,

IN THE SOUTH (OR LITTLE) NAMAQUA COUNTRY.

At this place, it may be truly said, the word of the Lord has had free course, and has been glorified. Here Mr. Albrecht and Mr. Ebner laboured with great success. In a letter, dated May 24, 1815, Mr. Ebner says, "You will rejoice with me when you hear of the conversion of so many sinners, who fly in great numbers to our beloved Jesus, like doves to their windows. O could you witness the earnest desires of these poor people to be saved from their sins by Christ; could you hear our people, old and young, how earnestly they pray be-

hind the bushes, your hearts would not only rejoice, but you would be ready to take out all your Bank notes uncounted, and throw them into the Missionary treasury." More than fifty persons have been added to the church, and there appears to be a general concern among the people both old and young. Several native teachers have been recommended and sent out in different directions to Warm Bath, Steinkopff, and other places.

But here, again, our joy is checked by the recollection of another heavy loss, sustained by the death of our most beloved and excellent Missionary, Mr. Christian Albrecht. His health had, for a long time, been in a declining state; and it was thought expedient that he should repair to Cape Town for medical advice. He accordingly came; and in a few days after his arrival, while engaged in forwarding the brethren for Latakkoo, and when in the act of writing a letter on the Society's business, he fell down in his chamber and expired. His remains were deposited by the side of our venerated Van Der Kemp. Mr. Read, in a letter on this subject, says, "Late events in Africa have been both glorious and grievous. The Lord has graciously succeeded the labours of the Society, by their Missionaries, in a signal manner. New trophies have been given to Immanuel, which will be treasured up in heaven, and be unto him for an everlasting name. But death, as if envious at the progress of the Missionaries, is cutting off our dear brethren, one after another. O that the Lord would sheath his sword, and spare the residue!"

"The loss of brother Albrecht is great indeed; for I scarcely knew his equal. His chief excellencies were, a burning zeal for the conversion of the heathen, ardent love to their souls, and self-denial, in a very high degree; and these are the chief qualifications requisite for Missionaries in Africa."

The station at Pella, thus deprived of both its Missionaries, will now be supplied by Mr. Bartlett, a Missionary accepted in Africa, and Mr. Marquard of Holland, who lately arrived at the Cape.

It is here proper to mention that the brethren Evans, Barker, Williams and Hamilton, intended for the mission at Latakkoo, after staying a while at the Cape, proceeded by High Krall to Bethelsdorp, where they were most kindly received; two of these Missionaries, with their wives, have since gone forward to Griqua Town, and will be followed by Mr. Barker, accompanied, we trust, by Mr. Read, who intends, on his way, to introduce Williams and Tzaatzoo to the Caffres. Our hearts go with them all crying—"Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity."

THE CONVERTED JEW.

[The following incident actually took place in Great-Britain a few years since. The re-publication of the statement at the present time, when efforts are beginning to be made to promote Christianity among the Jews, will not be deemed unseasonable.]

The instant we arose from the table, as before observed, there crossed the court-yard of the inn, opposite to the room where we were sitting, a Jew (as he appeared to be) with a basket of pens. My friend seeing him, hastily ran to the door to inquire of him, whether he knew a man of the name of *Abraham Levi*, one of their people. 'Yes,' (he said) 'I know him very well; but he is not one of *my* people.' 'How is that?' (replied my friend) 'are you not a Jew?' 'No,' (the poor man said) 'I thank the Lord I am not. I was once indeed; but I trust, I am now a lover of the Lord Jesus.'—The effect wrought upon my mind by this short conversation was like that of electricity. 'Pray my friend, do us the favour' (continued my companion) 'to walk into this room. We are both lovers and humble followers, like yourself, if you are so, of the Lord Jesus; and we shall much rejoice, if you will communicate to us the pleasing information how this change was wrought.' 'That I will most readily,' (replied the man;) 'for if it will afford you pleasure to hear, much more will it delight me to relate, a change to which I owe such unspeakable mercies.

'Without going over the whole of my history from my childhood,' (he said) 'which has very little interesting in it, and is unconnected with the circumstances of my conversion, it will be sufficient to begin at that part which alone is worth your hearing. It is about two years since, that I first began to feel my mind much exercised with considerations on the deplorable state of our people. I discovered, from reading the Scriptures, the ancient love of God to our nation. In our history, as a people, I saw the many wonderful and distinguishing mercies, with which, from age to age, the Lord had blessed us. I remarked also, how, for the disobedience and ingratitude of our people, the Lord had punished us.—But what struck me most forcibly was that prophecy of scripture, *That the sceptre should not depart from Judah, nor a law-giver from between his feet, until the* SHILOH *should come*. Whereas I saw very plainly, that our nation was without a sceptre, without a government, without temple. I remarked moreover that our people were a light, and vain, and worldly-minded people, who took it not to heart. And if the Lord had punished our fathers for their sins, ours deserved his displeasure more. Added to all these considerations, which very powerfully operated upon my mind, I saw a great mass of people living around me who professed themselves to be followers of the true God; and who asserted, in confirmation of their faith, that SHILOH was come, and to him was the gathering of the people. Distressed and perplexed in my mind, by reason of these various considerations, I knew not what to do, and could hardly find power or inclination to prosecute my daily labour.

'It happened one day, while walking over the bridge of the city, that, my mind being more than usually affected, I could not refrain from pouring out my heart in prayer to God. I paused as I stood on the bridge, and lifting up my eyes towards heaven, I cried out, O GOD *of my fathers, Abraham, Isaac, and Jacob, who hast declared thyself as keeping mercy for thousands; look down upon me, a poor Jew, vouchsafe to teach me what I must do. Thou knowest my desire is to serve thee, if I knew the way. Thou art justly displeased with our nation and with our people; for we have broken thy commandments.—But,* O Lord, *direct me.*

'It was with words somewhat like these,' (continued the poor man) 'that I prayed; in which I wept much. At length I walked on, and passing by

a place of worship, where I saw many assembled, I found my heart inclined to go in. Who knows, I thought with myself, but the Lord may have directed me hither. I went in, and near the door finding a seat unoccupied I entered into it, and sat down. The minister was discoursing on the mercies of God, in sending his Son to be the Saviour of the world.—If this Saviour was my Saviour, I thought, how happy should I be! I felt myself considerably affected, and frequently turned my face to the wall and wept. And many times, during the continuance of the service, so much was my heart interested by what I heard, that I wept aloud, and could not refrain.

'I had disturbed some of the congregation, it appeared, by my behaviour; so that, as soon as the service was finished, two or three of the men came towards me with much anger, asking me what I meant by coming there to interrupt their worship with my drunkenness. But when they discovered the real state of the case, and I had told the whole desires of my mind, they almost devoured me with kindness. This served very much also, under God, to convince me, that their religion must be the true religion, which produced such effects.

'Not to fatigue you with my relation, it will be sufficient to observe, that from that hour my mind began to discover hope. And as the kind people, into whose congregation I had thus entered, undertook to instruct me in the principles of the Christian faith, I soon learnt, under God, the fulfilment of the Jewish scriptures in the Christian. And now I find cause every day, more and more, to bless the Lord for what he hath done for my soul.

'One little event more' (he added) 'I will, if you please, relate, which happened soon after my going into this church. My business of selling my pens obliged me to go to another city, about twelve miles distant from the one where I dwelt; and calling at a pastry-cook's shop, who occasionally dealt with me, a circumstance occurred which became highly serviceable to me in my new path of life.—There sat in the shop a venerable gentleman, dressed in black; the mistress of the house stood behind the counter, and I was just within the door. A poor beggar, looking miserably ill, came in for a tart.' "Ah! John," (cried the old gentleman) "what, you have left the infirmary. Is your disorder declared to be incurable?" "Yes, sir," (replied the poor man) "they say they can do nothing more for me." "Well, John," (answered the old gentleman) "there is one Physician more which I would have you try; and he never fails to cure. And he doth it also *without money and without price.*" The poor man's countenance seemed to brighten at this; and he said,' "Who is he?" "It is the Lord Jesus Christ," (said the gentleman) "Pray go to him, John; and if he be pleased to heal your body it will be a blessed recovery for you indeed; and if not, he can and will heal your soul." 'The poor man did not relish the advice; for he went away looking angrily. As for me I cried out, (for I could not refrain) "May the Lord bless you, Sir, for what you have said in your recommendations of my Master and Saviour! he is indeed all you have described him, for he hath cured both my body and soul." Astonished at what I said, the gentleman expressed his surprise in observing, "I thought you were a Jew!" 'I was, Sir, (I answered) once; but by grace I am now a Christian." He caught me by the hand, and entreated me to go with him to his house, where I related to him as I have to you, the means under God of my conversion.—And when I had finished my story, at his request, we dropped on our knees in prayer. And oh! sirs, the fervour and earnestness with which he prayed, and the thanksgivings which he expressed for the Lord's mercy to my soul, never shall I forget. The recollection, even at this distance, continues to warm my heart.'

When the poor man had finished his narrative, my friend and I looked at each other, then at him, and then upward.—One sentiment, I am persuaded,

pervaded both our hearts; and this was the language, *Great and marvellous are thy works*, LORD GOD ALMIGHTY! *Just and true are thy ways, Thou* KING *of Saints!*

My companion offered him money, at which he seemed hurt. 'I am sorry (he said) 'that you should think so unfavorably of me.' 'Well, but,' (answered my friend) 'we have detained you from your employment, and it is but just; as you have so highly contributed to our pleasure, we ought not to make it detrimental to your interest.' 'I should be very sorry' (replied the poor man) 'if my diligence would not make up for those occasional interruptions, which are so sweet and refreshing in my own heart, while giving satisfaction to others.—No, Sir, thank you for your intentions; but I cannot accept of your offer. Besides, I need it not; I have enough and to spare. God supplies all my wants, and enables me sometimes to help the wants of others.'

The poor man took his leave, after mutual wishes and prayers for our spiritual welfare. And the night being now advanced, after reading the scriptures, and prayer, we departed each to his chamber. *Recorder.*

DEAF AND DUMB.

AT a meeting of THE CONNECTICUT ASYLUM for the education and instruction of the Deaf and Dumb persons, held at the State House in Hartford the 24th June, 1816, certain articles were adopted for the regulation and government of the Society, according to which, the Society is located at Hartford; the annual payment of 5 dollars constitutes a member of the Society for a year, 50 dollars a member for life, 100 dollars a Director for life, and 200 dollars a Vice-President for life; the concerns of the Society to be managed by eight Vice-Presidents, a Treasurer, Secretary, and ten Directors annually elected, in conjunction with the Directors for life. The annual meeting of the Society to be on the 2d Thursday of May.

The following persons were chosen officers of the Society for the year ending at the annual meeting in May next.

His excellency John Cotton Smith. Esq. *President;* John Caldwell, Esq. Dr. M. F. Cogswell, Nathaniel Terry, Esq. Daniel Wadsworth, Esq. Rev. Dr. Dwight, Charles Sigourney, Esq. David Porter, Esq. Joseph Battel, Esq. *Vice-Presidents;* Joseph Rogers, T. S. Williams, Esq. Samuel Tudor, Jun. William Watson, John Butler, Jared Scarborough, Esq. Joseph Trumbull, Esq. Henry Hudson, Daniel Buck, James B. Hosmer, *Annual Directors.* At a previous meeting, Ward Woodbridge was chosen *Treasurer;* Wm. W. Elsworth, Esq. *Secretary.*

A new and interesting charity presents its claims to the benevolent. Its object is to open the sources of intellectual and religious improvement to a very unfortunate class of our countrymen, the Deaf and Dumb. Its views have nothing of a local kind. Its Constitution invites, to the direction of its concerns, individuals of any of the States. It has chosen for the place of its establishment, a central spot, in a healthy and economical part of our country; and nothing now is wanting but public patronage to raise it to that degree of permanent and extensive usefulness which the importance of the object to which it is devoted, demands. Very considerable funds will be necessary for the support and education of the children of the indigent. It is peculiarly over *these* unfortunate, who are without resources of their own, and who cannot be maintained and instructed by their im-

mediate relations and friends, that the proposed asylum wishes to cast the mantle of its protection. It seeks to restore them to society with habits of practical usefulness, with the capacities of intellectual enjoyment, and above all, in the possession of the hope of immortality through Jesus Christ. It expects soon to commence under very favourable auspices. Its principal instructor has visited the institutions of a similar kind in London, Edinburgh, and Paris. His assistant, who is himself deaf and dumb, is one of the most distinguished pupils of the celebrated Abbe Sicard, and has for 8 years been an instructor in the royal institution for this class of unfortunate persons in Paris. In Europe, experience has taught the necessity of giving to such establishments considerable magnitude and resources. It is in *such alone*, that this singular department of education can be carried to its greatest degree of excellence; that the pupils can be supported and instructed at the least expense; that they can feel that excitement which is found to be the result of assembling them together in considerable numbers; and that instructors can be trained for other institutions when they are found necessary. Such establishments now flourish in almost every European State. Princes are their patrons, and public munificence has raised them to eminent and extensive usefulness. The first, and infant institution of this kind in America, now pleads in the name of those whom it seeks to relieve. Its object, it fondly trusts, will unite the wishes and secure the aid of all who who feel for the honour of their country, for the cause of humanity, and for the diffusion among *all minds* of that religion, whose founder exhibited, not only the most endearing trait of his character, but one of the most striking proofs of his Messiahship, in opening the ear of the Deaf, and in causing the tongue of the Dumb to sing for joy.

JUVENILE DEPARTMENT.

FROM THE RELIGIOUS REMEMBRANCER.

A Letter from Mrs. D— to a Committee of the Evangelical Society, giving an account of the religious exercises and death of her Daughter, Mary D—.

DEAR SIRS,—Through your solicitations I feel myself in duty bound to give you some account of the exercises of my dear child. I take pleasure in so doing; yet feel it a mournful task, as it is near myself, for fear some should doubt it. But in the fear of God I will endeavour to write some of the most peculiar parts of her exercises.

Oh! where shall I begin? I must begin where God began with her. Still I must be permitted to say, she was a sweet tempered child from her birth. She was beloved and admired by all who knew her, as is the beautiful rose that blooms in the morning and withers in the evening. She resembled the rose, for she was beautiful; but if that was the only beauty she possessed, it would be of no account. I trust she bore, in some measure, the image of her Saviour: and like Mary of old, she chose that good part which should not be taken from her.

At a little turned of five years old, it pleased the Lord to lay his afflicting hand upon her. She was taken with a sore complaint in her back, that baffled the skill of her physician. It was thought necessary to call in another physician; and it was determined that a seton should be tried. It was accordingly, which caused her most excruciating pain, which she bore with uncommon patience. It was kept running for one year and then was healed, which deprived her of the use of her limbs, and rendered her as helpless as a babe, and also deprived her of her schooling. When she left her school, she could only spell in two syllables.

My other children being in the habit of learning Catechism, made her anxious to learn to read. She begged me to get her a catechism. I told her that, as she could not read, it would be useless. Her reply was, "I can spell, and I can learn to read." I got one for her. She applied her mind to commit it to memory, which she did in a very short time, to the astonishment of all who knew the circumstance; and when she had committed the whole to memory, she was a very good reader, which was a very great comfort to her.

She was now about seven years of age. When she lost the use of her limbs, her patience was uncommon. She often told me, that if it would please the Lord to restore her to her walking again in two years, she would be perfectly happy. Not a murmuring word was heard from her lips.

Near the expiration of two years, it pleased the Lord to lay her on a bed of sickness. She appeared to be much alarmed, and with a distressed countenance, exclaimed, "Mother, do you think I will die?" My reply was, that I hoped not. I asked her if she felt so bad? She said, "I feel very bad, but I feel myself a great sinner; how can the *Good Man* admit me into his presence?" thinking herself unworthy to take his precious name into her lips. I pointed her to the blood of Christ that cleanseth from all sin. The Pilgrim's Progress in verse having been put into her hands sometime before, she undertook to commit it to memory; when she came to that part where it says,

> "*Behold by his path a cross he view'd,*
> *Here Christian stopt a while, and pensive stood,*
> *Gazed on his blessed Lord's accursed tree,*
> *And then exclaimed, That Saviour died for me.—*
> *No sooner had he spoke, when strange to tell,*
> *That moment, from his back, the burden fell.*"

She made particular inquiry what was the meaning of the *cross* that Christian viewed, and the *burden* that fell from his back. I explained it to her, and she derived comfort from the explanation.

In a few days after, I asked her if she was more comfortable than she was? She said, "I am now willing to die: but Oh! mother, tell papa to pray for my brothers and sisters, that you all may meet me in heaven, where we shall never part." Her brother and sister then coming into the room, she said, "Oh brother! be good;" and to her sister, "O Harriet, I want you and every body else to meet me in heaven;" and like the servant of God of old, her language was, "Come all you that fear God, and I will tell you what he hath done for my soul." She said, "I want to see Dr. Staughton and my dear grandmother; oh pray let me see them, and my aunt once more." Accordingly I sent for them. The doctor came, and she conversed with him freely. He asked her if she was willing to die? She replied, "yes, Sir, I am." How long have you felt yourself willing to die? She mentioned the day, which I found to be the same on which I had conversed with her concerning the cross of Christ. The whole of the conversation I do not remember, but she gave the doctor so much satisfaction, that he announced from the pulpit, that 'he had met with an instance in the last week of a child eight years old, which he thought to be a subject of divine grace.'

After this, many of my friends came to see her, but she was so much oppressed in her breathing that it was with much difficulty she could say any thing. A pious lady came to see her: she repeated precious texts from the Scriptures, and also some hymns; after she went away, dear little Mary said, "Mother, I suppose Mrs. R— thought I had not reflected on those passages which she repeated; but I often have, and particularly that beautiful verse,

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

After this, she appeared to be much in prayer. She often adopted that of the Psalm, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, my Strength and my Redeemer." She seldom spake, but meditated much. One evening she said to me, "Mother, I could not sleep last night." I asked her the reason; if she had been thinking on God? She answered, "yes, and I tried to compose a verse of a hymn," She was backward at first to rehearse it to me; but when I told her, that if there was any thing in it wrong, I would put her right, she repeated,

"Upwards I lift my eyes,
O God to thee I look;
O make me good before I die,
And blot my sins out of thy book."

In a short time after this, she was restored to her usual health, for which she was thankful; and she would often repeat the following lines with peculiar delight—

"Little children do not fear,
In all your trials Christ is near,
With precious food for all his lambs,
And doubting souls are in his hands.
Though men and devils all unite,
And earthly comforts fail us quite,
The promise is, that Jesus stands,
And says to Peter, 'feed my lambs.'"

Nothing very particular occurred for about two years: she continued to give evidences of grace: the Bible and hymn book were her daily companions; the house of God was her delight; she would often remind us of the communion season before the time came, and would say, if it were possible for her to go, nothing should prevent her; at one time in particular, being the first time Dr. Holcomb administered the Sacrament in the First Baptist Church, she had a very great desire to go; the indisposition of body she laboured under rendered it almost impossible; yet seeing her anxiety, I took her down to Church in the morning, and that she might be spared the fatigue of walking home and returning in the afternoon, I remained with her in the Church during the interval of worship. She was much gratified, and the next morning as soon as she awoke she begged that I would intercede with her father to buy a house nearly adjoining the Church; then, she said, 'she would be so near that she would always go.' Then she composed the following lines—

"Oh! how happy shall we be
When we reach eternity;
There to sing Hosannas loud,
There where saints and angels crowd."

After this she was much pleased with a society, called the *Evangelical Society*, which was opened a few doors from us. The first time it was opened, she thought she had found a prize. She came and told me, "Mother, I have found a meeting, and I will go to it." But not knowing the nature of the Society, I told her that perhaps it was of no consequence. But she said, "it was a good meeting, and the gentlemen told us if we would learn hymns they

would give us books, and it must be a good Society, as the prayers were just like Dr. Holcomb's, and I will learn all I can." She committed to memory the little hymn book containing 74 hymns, another of 214, finished the Pilgrim's Progress of 70 pages of small print, the book of Psalms from the beginning to the 98th and the 119th, the 5d chapter of John, which was a favourite chapter, and about 50 hymns from other books. When her health permitted, she tasked herself every week, from ten to forty hymns; forty-two were the most she learned in a week. The number of chapters she committed to memory every week I do not remember; but the length of time she took to commit the whole was about one year. And while her mind was thus employed, her little hands were equally so in whatsoever she found to do. Idleness she was entirely a stranger to. A thought of play was foolishness to her. Her choice was to be with the people of God, and hear their conversation; and while she was engaged as before mentioned, her Bible and hymn book composed part of her pillow, for she took them to bed with her, and as soon as it was light she was employed in perusing them. All those precious things that she committed to memory from week to week, she repeated to some of the members of that Society which she so much loved. She was always anxious to meet with them, and when her health would not admit of her walking, she would beg the servant to carry her there.

Shortly after this her health began to decline, and she was soon laid on a bed of languishing and pain. Her aunt one day, sitting by her bed-side, said to her, My dear, do you feel great pain? Her answer was, "Oh! not half what I deserve." Being asked if she was afraid to die, she answered, "No, for I shall be better off." Seeing us weeping, she said, "Oh, mother, what makes you cry? Surely you must think I am not fit to die, or you would not cry. But, Oh! if my mother only knew what I feel in my heart, she would not cry. I tell you I am not afraid to die!" Being asked what she felt in her heart? she answered, "I cannot express what I feel." A day or two after, two of the members of the Evangelical Society came to see her, and went to prayer with her; after prayer one of them went to her bed-side, and said something to her concerning death. She said, "I don't think I shall die this time." He asked her why she thonght so? She said, "I think the Lord tells me so." She was once more restored to her former health; but it was for a short time; her disorder increasing very rapidly. In the month of June, 1812, she was again laid on a bed of sickness, which was of a very distressing nature. Her breathing became so difficult that she got little or no sleep. She said, "I would be very thankful if I should be restored to health again, for I cannot stand it long in this way. I grow weaker and weaker every day." Mr. B— said, My dear, we have no reason for wishing to live in this troublesome world long. Don't you think it will be a day of rejoicing when you meet your dear grandmother, and little sisters, and brother in a better world? "Oh yes," said she, "if I should be so happy as to get there." In a few days after this, some of the gentlemen of the Evangelical Society called again to see her, and she was always delighted to see them. I think one of them spoke to her in the following way: My dear, how do you find your mind now? She replied, "not so comfortable as I have been." He asked her what was the matter? She said, "I am such a sinner: my heart is so hard, I can't pray." He said, we are all sinners; but you know Christ died for sinners; can't you recollect some of the precious hymns, or make use of some of the prayers you used to commit to memory? She said, "they don't seem like prayers for me." He then asked her if he should read a chapter and go to prayer with her? She said, "Yes." He read the 71st Psalm, and then went to prayer; after which she said, "I feel much more comfortable than I did; I wish I had told you when you were here before, of the distress of my mind, and I have been distressed ever since." I then asked her, why she had not told me? She said, "Oh mother, I was afraid of hurting your feelings." She was always tender of her

parents' feelings, and afraid to give any person trouble. She was always ready to sympathize with the afflicted, and afford comfort if it was in her power.

Two of the members of the Evangelical Society called in about a week after, and on asking her the state of her mind, she told them, 'she had been comfortable ever since they were here before.' But now the closing scene drew nigh; a few days before her death, she had a very severe night, which we thought would be her last. I had occasion to leave the room a few minutes; when I returned, I found her sister, whom I had left with her, in tears. I inquired what was the cause: she told me that her dear little sister Mary had been telling her the joy she felt at heart, at the prospect of soon being in heaven. I then asked her what gave her so much comfort? She answered, "Mother, I was at prayer, and a part of this beautiful hymn came into my mind—

"There I shall see his face,
And never, never sin;
There from the rivers of his grace,
Drink endless pleasure in."

I never felt such joy before." I said to her, you long to be with Christ which is far better. She said, "Oh, yes,", and then told me she had composed the following lines—

"Holy Jesus, God of love,
Send down and take me up above;
Oh take me to thy arms of rest,
That I may be for ever blest."

After this she spake but little. In the evening I gave her some medicine. She told me she thought she could sleep, and wished me to lie down to rest—which I did; but blessed be God, who orders all things aright, sleep was taken from my eyes, and in about an hour I heard her groan, and with a feeble voice cry, "Mother!" I arose and asked her if she was worse? "Oh mother! I am just gone." I called her father. She said, "Send for my aunt; I am just going. Lord have mercy on me." Her father came in and took her out of my arms. She said, "O papa, I am just gone! My head—my head—I can't see any more! Lord, have mercy on me!" and closed her eyes in death, without a struggle or a groan, in the *eleventh* year of her age.

Extract of a Letter, dated "Cooperstown, Sept. 16, 1816.

"I hope religion flourishes in your city. God the Holy Spirit is in our neighbourhood. At Hartwick settlement, about eight miles from this place, there have been large additions to the Church. I have seen and conversed with several persons there; it is indeed a season of Divine Grace and Power. A person who resides there, remarked to me this day, that whoever among them possessed a spark of religion, it was now in exercise.

"I have taken your hint of a Saturday evening prayer meeting, and one somethihg like yours has been adopted here."

*** The prayer meeting alluded to above, is one established by a few male members of the Church in Garden-Street, for the special purposes of supplicating a blessing on the labours of their pastor, and of enjoying Christian fellowship and communion.

* The following Societies have recently become *auxiliary to the American Bible Society.*

The New-Hampshire B. S.; the Massachusetts B. S.; the Long Island B. S. (N. Y.); the Nassau Hall B. S. Princeton College, (N. J.); the B. S. of the County of Greene, (N. Y.); the Fishkill B. S. (N. Y.) recently

formed; the Kingston B. S. in Ulster County, (N. Y.) recently formed; the Female B. S. of Kingston; and the Juvenile Female B. S. of Kingston.

These make the number of auxiliaries, now known, to be—48.

The President of the American Bible Society has lately received a letter from Rev. J. Owen, Secretary of the British and Foreign B. S. communicating the congratulations of their Committee on the formation of our National Bible Institution; and informing of a grant of five hundred pounds sterling, to aid in furthering the important objects of the American B. S.

We have occasionally mentioned in our preceding Numbers several large contributions to the funds of *The American Bible Society.* We now insert the following, which have been acknowledged by the treasurer at different times in the News-papers, viz:

From The New-York Female Auxiliary Bible Society,		1000 Dolls.
The Female Bible Society of Carlisle, (Pa.)		140
The Norfolk Bible Society, (Va.)		300
The Orange Auxiliary Bible Society, (N. Y.)		100
The Westchester Auxiliary Bible Society. (N. Y.)		50
Hon. John Langdon, of Portsmouth, (N. H.)		400
Robert Oliver, Esq. Baltimore,		300
Mrs. Anna Bancker, of New-York,		100
Presbyterian Church of Princeton, in behalf of, and constituting the Rev. Wm. C. Schenck, their pastor, a director for life,		30
Gen. Mathew Clarkson, of New-York,		150
Orin Day, Esq. of Catskill,		150
Archibald Gracie, Esq. of New-York,		150
Isaac Heyer, Esq. of do		150
Hon. John Jay, of Westchester,		150
Joel Post, Esq. of New-York,		150
Col. Henry Rutgers, of do		150
Col. Richard Varick, of do		150
Gen. Stephen Van Rensselaer, of Albany,		150
The Presbyterian Congregation at East Bloomfield, Ontario County, (N. Y.)		144.93
Debating Society, at do		7
The Georgia Bible Society—donation	500	
and to purchase Bibles,	500	—1000
James Roosevelt, Esq. of New-York,		100
Collection in the city of New-York, from sundries:		
in the 4th Ward,		388.99
in the 10th do		149
in the 1st do		752
in the 3d do		176.75
from the Burlington Fem. Aux. B. S.		50
from John Bolton, Esq. of Georgia, 10 shares of stock in the Marine and Fire Insurance Company of Savannah,		500
the Beaufort Aux. B. S. (S. C.)		100
the Pittsburgh B. S. to purchase Bibles,		300.40
a *devoted friend* to the Institution at Philadelphia,		30
the Long Island B. S. (N. Y.)		200
the Aux. B. S. of Nassau-Hall (N. J.)		100

THE

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FEMALE SABBATH SCHOOLS.

THE *Third* Quarterly Meeting of the Female Union Society for the Promotion of Sabbath Schools, was held in the upper room of the New-York Free School, in Chatham-Street, on the 2d instant. This room, though very spacious, could not accommodate all the ladies who attended, together with the scholars who were present to receive the rewards appointed for them.

The serious evils arising from the irregular attendance of the scholars at their respective schools, had for some time past been a matter of much concern to the teachers, and led them to devise, as a remedy, the plan of public rewards for punctual attendance and uniform good behaviour. Owing to the considerable number of scholars assembled to receive their premiums, and the crowded state of the room, the exercises could not be conducted in as satisfactory a manner as they would otherwise have been: But the gratification derived from beholding so goodly a number receiving the rewards of punctuality, diligence, and becoming deportment, compensated, we trust, for the inconvenience experienced on that occasion.

The beneficial results of this experiment have encouraged the Society to persevere in the plan. They intend, however, in future, to distribute the premiums at the opening of the meeting, and then dismiss the scholars, in order to make more room for spectators, and to be enabled to attend more conveniently to the reading of the Reports, and the transaction of the other business of the Society.

The Meeting was opened with prayer by the Rev. Mr. Maclay. After which very encouraging Reports were read from the several Schools belonging to the Society. Two new Schools were reported to have been organized since the last meeting: one in James-Street, consisting entirely of adults; and one in Second-Street, for pupils of all ages. These make 23 Schools now belonging to the Union. A few extracts from these Reports will abundantly prove that this work is surely of God, and therefore cannot come to nought.

EXTRACT I.

WE have great cause of thankfulness that the number of our scholars is not diminished, but upon the whole continues to increase, and their proficiency is such as far to surpass our most sanguine expectations. Many have committed to memory the whole of Brown's Catechism; the Assembly's nearly, with Scripture proofs; the Historical Catechism; the

whole of Watts' Divine Songs, and many chapters in the Bible. The difference in the outward appearance of the children is truly astonishing: two in particular are worthy of notice. One aged eleven, and the other seven years, when they first entered the school, six months ago, did not know a letter, and the prospect of their being benefitted in any respect was altogether unpromising: they were filthy in their appearance, and vulgar and wicked in their conduct. They are now considered the most exemplary in their class, and are among the neatest and most respectful in the school. We have been highly gratified in visiting the parents of these children: they always receive us with great respect, and with tears in their eyes thank us for the attention we pay to their children: for, say they, "Before they went to your school, we could not keep them out of bad company; on the Sabbath, they did not mind us, but would do every thing that was bad, and it was impossible to keep them clean; but now they will cry if we keep them from school, and are always careful to keep their clothes clean."

EXTRACT II.

We are happy to state, that a generally increasing attention to the business of improvement is very visible throughout our school, but more especially among the coloured adults: these, both in profession and practice, evince the most ardent desire to advance in knowledge. A coloured adult who was admitted in March, together with her aged mother and a daughter 12 years old, could not then name a letter. She was absent a few Sabbaths in the summer, then returned with a young infant, and has attended regularly ever since. She now spells any of the cards, and reads a little; she rarely fails to express her gratitude that God has disposed the ladies to open this school, and prays that he would reward them, and give them patience to bear with such *stupid creatures*, as she terms those who, like herself, are endeavouring to learn at an advanced period of life. One, who commenced with barely knowing her letters, on beginning to read exclaimed, "O how good it is to be able to read myself; I understand so much better."

We have much cause to feel thankful, that the improving situation of our school gives us encouragement to persevere; and that the plant, which, when planted, many thought would soon wither and die, has, on the contrary, taken root downwards, and from its present flourishing appearance promises to bless us with a plentiful reward.

We cannot close this report, without expressing our desire that such members of the society, as are not engaged in teaching, would acquaint themselves with the state of the schools, visit their own neighbourhoods, and even *solicit* the attendance of children as a *favour;* feeling as the apostle did, when he said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." From experience, we can recommend it not only as a very useful, but a very pleasing way of spending leisure time.

EXTRACT III.

Many of the children have given proofs of their improvement in the important concerns of their immortal souls. In several instances they have given evidence of a change of heart, and a renewal by Grace.

There are about twenty of the children who are in the habit of bringing passages of Scripture appropriate to the subject given out the preceding Sabbath. Since our last Report, the subjects have been "The duty of children to their parents," "The necessity of keeping the Sabbath," "The Children's hope," or the command given in the word of God for children to serve their Creator in the days of their youth; and three successive Sabbaths, "Faith, Hope, and Charity." Their readiness in Scripture researches is not only a subject of daily admiration, but of in-

expressible gratitude to Him, to whom alone must be attributed the cause, and every good effect arising from the united endeavours of all those who are thus initiating in the sacred mysteries of Godliness, the youth of our cities and country.

I could say much of the benevolent disposition of the teachers, who have used every exertion, not only to enlighten the benighted minds of their pupils in school, but have visited and instructed them in cases of sickness. Our grateful acknowledgments are also due to the ladies of Fayette-Street Church, and others, who have not only contributed donations of clothes, but have appropriated their time and talents, an afternoon in every week, for the purpose of making and repairing them: the children of four schools have by their united exertions been made clean and decent, who would not otherwise have appeared fit to attend public worship. How great is our privilege thus to be used in the hands of the Lord, to add to the comfort of the body as well as to give instruction to the mind of our fellow-creatures; and how great are our encouragements to persevere in this delightful work!

EXTRACT IV.

Twelve of our pupils have, by their punctual attendance and good behaviour, merited a public reward; and many by increasing diligence in study, and seriousness of demeanour, reward the attention of the most assiduous and persuasive teachers; and we humbly hope that the dew of God's blessing is watering the humble part of his vineyard in which we are called to labour. From the Reports of the teachers, we have ascertained that several have progressed from spelling to reading, have learned most of the hymns and one or two catechisms, and read correctly in the Bible and Prayer Book. Many of the 5th class answer questions relative to the birth and death of Christ, the necessity of his atoning blood, and the corruption of their own nature, with a promptness that might call a blush to the cheek of many a daughter of prosperity; and evince an avidity in receiving religious instruction, truly gratifying to those who realize that they have immortal souls in perishing bodies. We humbly trust, that these good girls will prove a blessing to the community, and an ornament of the Church of Christ.

We have dismissed, on account of wilful absence, one adult, with her three children, of whom we had entertained great hope that to them our institution would indeed prove a blessing. But their abject, and heart-sickening abode, has been visited by the former and present superintendents again and again to no purpose, exhibiting one, among numerous instances, of a mournful, heart-rending insensibilitiy to temporal and eternal sufferings.

The Sunday School Teacher, doing her duty in seeking objects of mercy, cannot but realize with the most lively gratitude her exemption from life's most bitter evils, ignorance and poverty; and she must indeed share in their stupidity, if her heart be not opened, and her hand extended to minister to their relief.

That God may unite us by love, stimulate us with a divine energy, and bring us finally an unbroken society into his most glorious kingdom, is the united prayer of the Superintendents.

It may not be improper to add, that we have formed a society for collecting and fitting old clothes for the children attached to the Male and Female Schools of our Church, and that we meet weekly for that purpose.

EXTRACT V.

Several in each of the classes have made considerable improvement; they began with the alphabet, and now read tolerably well. The 6th class deserves particular commendation; the teacher speaks of it with high approbation, and remarks: "I feel so lively an interest in their advancement,

that while blessed with health I shall not resign." When we reflect that these children, on the Lord's day, are attending a place of worship and hearing the word of God, which, before the establishment of Sunday Schools, was too often spent in idleness and vice, subject in many instances to the pernicious examples of parents, alike dead to what they owe to God, their offspring, and themselves, we trust the motive to perseverance will, by the grace of God, become stronger and stronger, and that his blessing will accompany the efforts of all those engaged in the work.

With a view to render the Sabbath Schools still more beneficial, the ladies of the Congregation have formed a society, denominated "Christ Church Charitable Association," the object of which is to provide clothing for the children belonging to the school, many of whom, without some aid, would be utterly unable to attend during the approaching inclement season.

EXTRACT VI.

In our last Report we stated that 383 names had been registered: 77 have since been added. The old complaint of irregularity of attendance must again be reiterated. We have only from 130 to 160 who statedly attend; but yet we have something good to tell: our hearts have been greatly encouraged by the rapid improvement of two little white girls, one aged 11 and the other 13 years: they entered school on the first Sabbath in July, at which time neither of them knew the alphabet; they now read Scripture lessons, and can repeat several pages of the Catechism; they have never omitted being at school since the time of their entrance. Catherine Y—, their half sister, was so much encouraged by the rapid improvement of her little sisters, that on Sabbath morning, the 18th of August, she presented herself as a scholar; she is in the 21st year of her age, and barely knew her letters; now she spells tolerably well, and the lesson which she takes home to study during the week she can read correctly on the Sabbath; she also has learned several pages in the Catechism. Many in the Bible class are visibly improving. The teacher of the first section requested her scholars to prove from Scripture the Fall of Man: six immediately turned to the 3d chapter of Genesis. They were then asked to give an account of the birth of Christ—the same number turned to the 2d Chapter of Matthew and Luke. They were then requested to give an account of the Crucifixion of Christ; when with one accord they pointed it out in the four Gospels; they likewise proved from the same, the Resurrection of Christ. The Bible Class, in general, besides learning Catechism, have committed many Scripture lessons and hymns: one in particular has, during the quarter, learned nine chapters, and forty-one hymns. We have not the happiness to state that any have given evidence of a change of heart, but they often appear much solemnized, and the trickling tear is frequently seen to steal down their cheeks during divine service. We trust, that the seed which has been sown in much weakness will, on some future day, be raised with power, and produce a joyful harvest. We would not omit to mention the improvement of a good old coloured woman. She entered the school about the time of its commencement; could then hardly read a line; she now reads very well in the Bible. She cannot tell her age, but we suppose her to be about sixty. Her presence in School is almost as sure as the return of the Sabbath. She appears to take the highest satisfaction in reading, and conversing with her teachers; she says, she prays God to teach her, and she prays him to teach her teachers.

A Dorcas Society has been formed for the purpose of fitting up old garments or making new ones for the scholars. They extend their charity to the Male School likewise. 180 garments have been distributed. By this means our schools improve, as it respects "the outward man."

EXTRACT VII.

THE Sabbath School at Harlaem commenced a few days previous to the last Quarterly Meeting, and has since increased. We desire to thank the Lord for putting it into our hearts to follow the example of our sisters in this city, in this labour of love; for if we are not deceived, it has had a very good effect already. And although we see no real work of Grace begun in the hearts of any of our scholars, yet they appear to be very attentive, and have a great desire to learn.

As our little place affords but one school, it is composed of both sexes: and when promoting one of our coloured men to the Bible Class, he was much affected, bid his former class-mates farewell—the tears rolling down his cheeks. He has attended school constantly, and the Church also, which he was not in the habit of doing formerly*. We hope it may not only be the means of doing good in this place, but as we have taken it from others, others may take it from us. A person visited our school lately from West Farms; immediately on her return, she established one in that place, which prospers beyond their most sanguine expectations. "Behold how great a matter a little fire kindleth!" May we all pray to the Lord to give us perseverance, that we may not look back, but press forward in this great work, for we trust it is the Lord's work we are engaged in; and if we can be the means of doing good to one precious soul, it will amply repay us for all our labour.

EXTRACT VIII.

WITH much satisfaction we report that our hands have been strengthened and our hearts encouraged, not only by the attention and improvement of our scholars, but also by the seriousness which many of them manifest to obtain an interest in Christ, and his righteousness. Their improvement in decency, neatness, and order, is very apparent; and with hardly one exception, they conscientiously respect the Sabbath as the day of the Lord. The first class consists of seven coloured adults, who are all diligent, and regularly attend public worship. H. F—, aged 36, is at present deeply exercised on account of sin; and says that her earnest desire and prayer to God is, that she may be enabled, by Divine assistance, to make a public profession of her faith in Christ. The second class consists of eight, who are orderly, punctual, and diligent; five of them are seriously impressed, each one inquiring "What shall I do to be saved?" The third class consists of eight, all punctual in their attendance, and remarkable for their assiduity, and bid fair to obtain the great object of this institution. An adult of this class aged 36 has attended with her two children six months regularly. She says she used to be very negligent in observing the Sabbath, and entirely thoughtless of eternity. She now blesses the Sabbath School, and evinces much love to the teachers. She has given satisfactory evidence of her love to God, and hatred of sin; and has been admitted into full communion with the Dutch Church; and we trust, through Grace, made an heir of the kingdom of heaven. The fourth class consists of eleven, and is the most diligent and attentive class in the school. There is scarcely one whose heart is not softened by conviction, and whose mind does not appear eager for religious instruction. Hannah P—, aged 22, was one of our first scholars, and is a remarkable instance of perseverance and industry. She and her mother obtain a livelihood by washing and ironing; and so diligent are they in their business, that they usually devote two or three evenings in a week

* Three coloured men from this school, as a reward for their diligence, were each presented with a Bible. Several coloured boys received inferior rewards.

to study. They collect their friends, brothers, and uncles for this purpose; and Hannah, being further advanced than the rest, acts as teacher, and always concludes by reading a chapter in the Bible, or a religious Tract. This truly interesting scene was witnessed by the superintendent. Who knows but Hannah may be the honoured instrument of bringing to a knowledge of themselves, her mother or her brother? She is diligent, she is persevering, she is prayerful. O may the blessing of God rest upon her exertions, and to Him be the praise.

The Corresponding Secretary reported, that she had supplied a school in Baltimore, and one in Shrewsbury, with books and other articles. By the Treasurer's account, it appeared that schools in different parts had been supplied from the Society's Depository, No. 112 William-Street, to the amount of 222 Dollars.

With gratitude the Committee acknowledge that "Hitherto the Lord hath helped;" and as the schools have multiplied, and their demands increased, He hath laid to hand the necessary means. But as there may be some who have not yet cast in their mite into this Treasury, and who may wish to have an interest in the prayers which ascend every Lord's day from twenty-three schools, they are respectfully informed, that annual subscriptions, of not less than 50 cents, life subscriptions of ten dollars, or the smallest donation, will be gratefully received by the Secretaries, No. 49 Dey-Street, and No. 15 Broadway; the Treasurer, No. 43 John-Street, or by any of the members of the Committee.

SCHOOL FOR HEATHEN YOUTH.

At the meeting of the American Board of Commissioners for Foreign Missions in Hartford, on Wednesday, Thursday, and Friday, of last week, the subject of establishing a school for the education of heathen youth in our own country, with a view to the propagation of the Gospel among heathen nations, was taken into consideration; and it was determined by the Board, to establish such a school. Agents were appointed, viz: the Hon. John Treadwell, Rev. Dr. Dwight, James Morris, Esq. Rev. Dr. Chapin, Rev. Lyman Beecher, Rev. Charles Prentice, and Rev. Joseph Harvey; who are authorized to form a plan for establishing and conducting the school, and to put it into immediate operation. The doings of the agents are subject to the revision of the Board, to whom they are to make an annual report. All monies contributed for the support of the schools are to be remitted to the Treasurer of the Board.

We understand that two American Indians, and five Owhyheeans, some of whom have been for several years under a course of private instruction in Connecticut, will be admitted into the school as soon as it shall be established. One of the Owhyheeans is a Prince, the son of a King of one of the Sandwich islands. He was discovered a few weeks since in Boston, and sent on to

join his companions in Connecticut. It has been proposed to the Board to take under their patronage a young Chinese, now in New-York. It seems more probable, however, that he will be sent to England, where the London Missionary Society are paying particular attention to the education of Chinese youth.

The course of education in the contemplated school will be designed to prepare the young men for schoolmasters, and in some instances, for religious teachers, and will enable them, on their return to their native country, (whither they will be sent after their education is finished,) to introduce the improvements of civilized life, and the pure blessings of Christianity. We trust that this new and interesting object will receive a liberal support from the benevolent public.

The following gentlemen were re-elected officers of the American Board of Commissioners for Foreign Missions for the ensuing year:

Hon. John Treadwell, Esq. *President;* Rev. Samuel Spring, D. D. *Vice-President;* Rev. Samuel Worcester, D. D. *Cor. Secretary;* Rev. Calvin Chapin, D. D. *Rec. Secretary;* Jeremiah Evarts, Esq. *Treasurer;* Chester Adams, Esq. *Auditor.*

PRUDENTIAL COMMITTEE.

Rev. Samuel Spring, D. D.; Rev. S. Worcester, D. D.; Rev. Jedidiah Morse, D. D.; Jeremiah Evarts. Esq.

REVIVALS OF RELIGION.

The Editor has been long desiring to have it in his power to communicate some detailed account of the late remarkable operations of Divine Grace among the inhabitants of the village of *Troy*, in this State, and its vicinity. He is indebted to a worthy and obliging friend for the following authentic and interesting narrative of a part of that extensive and heavenly work; and feels much pleasure in presenting it for the gratification of the readers of this publication.

To the Editor of the Christian Herald.

It has pleased almighty God in the riches of his grace, to visit this city with a remarkable effusion of the Holy Spirit, during the current year.

At the commencement of it, our citizens generally were going on in their usual course; with the exception of an increased fervour among the members of the Church, and a few solitary instances of conviction and conversion. Among these, there was one of a peculiar character. It was a young woman in the morning of life, who had not reached the years of maturity. The death of her father, which had taken place some time before, had made a deep and lasting impression on her tender mind. It was sudden and unexpected; and he left behind him a disconsolate widow, with a numerous train of weeping and dependent children. In the midst of their sorrows, this child was comforted by a pious friend sitting at her side, with the consideration that God would be her Father, if she would put her trust in him. The impression then made was abiding; and her mind was some time afterwards aroused to a sense of the guilt and folly

of her past life. Her distress soon arose to such a height, in the view of her sins against her heavenly Father, that she was obliged to abandon her business, retire into her closet, and prostrate herself before him.

It was upon her knees in fervent prayer and supplication, acknowledging her transgressions, and imploring forgiveness, that the God of mercy manifested himself to her, as the Hearer of prayer, and one who pardoneth iniquity, transgression, and sin: and she rose rejoicing in the salvation of God her Saviour, her Father and Friend. What encouragement is this for poor, overwhelmed, and distressed sinners to repair to the Throne of Divine Grace, and cast themselves on the Saviour of sinners?

She bowed a convicted and condemned sinner; and rose under a sweet sense of pardoning mercy; and soon became a transported saint!

After this period, the influences of the blessed Spirit began to be more generally diffused; and soon were distilled like dew, "and as small rain upon the tender herb, and as showers upon the grass." Among our children and youth, the work of Grace spread with the greatest rapidity. Numbers from eight years old and upward were deeply convinced of their guilt and ruin by nature; and cried out in distress, "What shall we do to be saved?" It was affecting to hear those little creatures speak of the vanity and folly of their lives—talk of the wonders of redeeming love—and singing "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord."

Their exhortations and prayers for their young companions were crowned with astonishing success. They appeared to be the favoured instruments in the hands of God, of awakening, convincing, and converting each other; and in their little assemblies, they would all be melted in tears, in telling what God had done for their souls.

The effusions of the Divine Spirit now became general, and extended to all classes of citizens. The holy flame spread from house to house, and from heart to heart, until whole families felt its sacred influence. Husbands and wives, parents and children, masters and servants, all saw their lost state by nature, and the necessity of a change. Under the awful load of their guilt, they cast themselves at the foot of the cross, and begged and cried for mercy. And there mercy reached them, and raised them up, to rejoice together in the salvation of the Gospel. Their houses now became houses for God; their sorrows were converted into joys; and their tears into songs of praise.

By this time, almost every part of the city became more or less the theatre of illustrious displays of Divine power and grace. All denominations of Christians shared in the transforming and animating influence. Our public assemblies on the Lord's day were crowded. Our private meetings, which were now held every evening in the week, were solemn, and silent as the grave. The hearts of our clergy were fired. The prayers of our Churches were fervent; and the public mind seemed awed down before the majesty of Divine Grace, which laid the proudest sinner low. Infidelity was abashed—stood astonished—and shut her mouth. Scarcely a whisper was heard against a work in which the Divine Hand was so manifest. It was the almighty Redeemer riding forth in the midst of us, in the triumphant chariot of his Gospel, conquering and to conquer.

As in all the works of God, and in all revivals of religion, there is a great variety; so there was here in the mode of divine operation. Convictions, generally, were pungent and short; and transitions from guilt and horror, often sudden and rapturous. While some were aroused by the terrors of the Law, others were allured by the Grace of the Gospel; while one was called with a still small voice, another trembled under the thunders of Jehovah.

Were it practicable, I could detail many encouraging and remarkable instances of conversion which fell under my own observation during the progress of the work.

I knew one little girl of twelve years of age, whose mind became deeply affected with a sense of her sins at the commencement of it, and so continued for several weeks without any relief. She uniformly returned from almost all the meetings, overwhelmed in tears, and seemed bordering on despair. She saw her other little companions snatched as brands from the burning; and heard them admiring, with raptures of joy, the grace and glory of the Gospel. But she was left under hardness of heart, and looked up in impenitency of soul. At length, she lost sight of herself, and was overwhelmed with the boundless love of the Son of God, in dying for such guilty creatures. Eventually this love absorbed her whole soul, melted her into deep contrition for her sins, and brought her at the feet of Jesus. "Now," she exclaimed, "I am happy in the love of the lovely Saviour. He has taken away the load of my weighty guilt, and brought me out of darkness into marvellous light. My soul rejoices in him; all things around me praise him; the world is new."

Another instance, more remarkable still, was a young woman of about fifteen, whose distress for sin had been deep and affecting for several weeks, without obtaining any hope of pardoning mercy. At length, her whole life appeared unveiled to her view; and she seemed placed on the verge of destruction, with the torments of the damned spread before her, into which she felt she was just plunging. With her sins pressing her down, and the flaming gulf of eternal misery before her, she cried aloud for mercy, mercy, mercy, to her compassionate Saviour, or she must perish for ever. She cried until she lost the power of utterance, and then sat supported, trembling for about one hour, speechless, over the pit of destruction. At the close of this awful scene, which struck horror through the whole family, she suddenly burst out in raptures of joy and praise, that she had obtained deliverance. She was perfectly sensible, as she afterwards informed me, during the suspension of her bodily powers, and knew distinctly all that passed.

It was a sight of the Lord Jesus, she said, the almighty Saviour of sinners, that gave her instant relief. He was presented to her view in all his mediatorial glory, as able and willing to save to the uttermost; and her shuddering soul clasped him in the arms of faith, and he bore her away as a brand from the everlasting burning.

Her liberated tongue now broke out in unknown strains, and her transported soul seemed rather in heaven than on earth for several weeks. And she is now a joyful little Christian, with but few intervening clouds between her and her great deliverer—pressing on after him to the realms of immortal glory.

The only remaining instance which I shall mention, was a venerable father rising eighty years of age. He had been remarkable for his integrity and uprightness through the whole course of his life; and probably stood as high for his morality as any citizen in this country. But when he saw, by the illuminating influences of the Holy Spirit, that he had neglected his God, however honest he had been towards men; when he saw that he had loved and served the creature more than his Creator; when the sins of his heart as well as his life were unveiled to his view; he was disrobed of all his righteousness, and sunk into anguish and despair. Oh, it was then his God whom he had dishonoured! his great, his gracious, his good God, who had fed and clothed him all his life long, whom he had insulted. It was his condescending, bleeding, dying Saviour, whom he had slighted. He was an old sinner, just on the verge of time, ready to launch into eternity; there was therefore no hope for him. Such was the

language of his horror and guilt, accompanied with groans of tormenting despair, which continued for several weeks. The sympathy and tears of his friends could not comfort him. The prayers of the ministers of religion and of the Church, could not deliver him. The encouragements and promises of the Gospel, were not for him. He had slighted the everlasting joys of heaven; and hell seemed yawning for his eternal fall. He was, reader, one of the most affecting monuments of distressing guilt; whose streaming eyes, and wringing hands, and groaning heart, would have stung thine inmost soul. A venerable and affectionate father, dear to a large and respectable family, and esteemed and beloved by all—tottering on the verge of time, and all before him a dreadful eternity! In this hour of sad extremity, when every heart ached, and our united cries ascended to the throne of God for his interposing mercy, the God of mercy came down for his deliverance!

He plucked him as a brand from the burning—led him to the Ark of safety, the Lord Jesus Christ—and enabled him to put his trust in him for salvation. Now his despairing grief was assuaged, his flowing tears were dry, and his sighs and groans were converted into praises. His trembling hands were raised to the heavens, and his faltering tongue shouted aloud for joy. And we all joined in thanksgiving and praise to almighty God, for such wondrous love, such boundless grace, such astonishing mercy.

But he was too rich a treasure to be left long on earth. His grateful and overflowing soul soon matured for heaven. Having had an opportunity of publicly dedicating himself to God, and obeying the dying command of his redeeming Lord, whom he felt bound to serve, and holding communion with his people, he was laid, in the course of a few weeks, on a bed of illness. There he languished for about ten days, under excruciating distress, with all the composure of a child of God, and with brightening prospects for the realms of glory.

When his dissolution drew nigh, in the full possession of all the powers of his mind, he called his beloved wife and numerous train of children and grand children around him, and gave them his patriarchal benediction. Having bid them all an affectionate farewell, and commended them to his heavenly Father by fervent prayer and supplication, like the good old Patriarch Jacob, he gathered himself up in the bed and expired, with the full prospect of a joyful transition to fairer and brighter worlds on high. Oh, "Let me die the death of the righteous, and let my last end be like his!"

From these interesting private occurrences, which took place during the triumph of Divine Grace in the midst of us, you will permit me to lead you to one of the most public joyful scenes which were displayed. It was on the 1st Sabbath in May last, the first Communion of the Presbyterian Church, after the revival commenced. The day was fine, and a large congregation, of perhaps fifteen hundred or two thousand people, crowded the house. The services were appropriate; the attention was profound; all was solemn. When the morning exercises were closed, about one hundred persons came out from the congregation, approached the desk, and arranged themselves in columns before it. In these ranks of grace were found husbands and wives, parents and children, masters and servants. All descriptions of characters, high and low, rich and poor, bond and free, here met together; all monuments of the same rich and sovereign Grace. From the lisping child of ten years old, to the venerable patriarch of eighty-two, with a large proportion of our finest youth, composed this rare assemblage of ransomed souls.

Thus arranged, they made a public profession of their faith, and solemnly entered into covenant with the Lord their God—to be his now, and his for ever. After which about thirty of them were baptized in the

name of the Sacred Trinity, and the whole sat down together at the table of their glorious Lord, and commemorated his dying love.

The whole Church, which now conststs of between three and four hundred members, followed at different tables in succession until they had all communed with their exalted Head. They joined in the general joy of the wondrous triumphs of redeeeming love, and sealed their engagement to be the Lord's.

It was remarked by some who were present, that never before had they seen and felt so much of heaven on earth. All was serious and solemn. Nearly two thousand people gazing on the wonders of redeeming love; and almost one fourth of that number feasting at the table of mercy, admiring and adoring the condescending God who had rescued them by his precious blood from everlasting ruin.

Surely the Lord was in this place: for the Divine Glory seemed to awe down our Spirits, and fill our souls. It was to us the house of God; it was the gate of heaven.

In the afternoon the parents brought forward their children, and dedicated their households as well as themselves to God, according to his divine command; and about fifty children were initiated into his kingdom, by the holy ordinance of Baptism.

"O give thanks unto the Lord, for he is good; for his mercy endureth for ever."

From that period to the present, the work of Divine Grace has more gradually progressed. I am not in possession of the exact number which have been added to the various Churches; but I presume it is fair to calculate, that between three and four hundred persons have been made the hopeful subjects of Divine Grace, and have connected themselves with one or the other denominations of Christians among us.

This is a rich harvest of immortal souls, and demands our highest gratitude and praise. It has had the most happy effect in meliorating the state of society; in abashing immorality and vice; in cementing us together in the bonds of unity and love; and in combining our exertions in promoting the glorious kingdom of our exalted Lord.

A generation is growing up in the midst of us to serve him, who are the hope of the Church and the world. They may be instrumental in transmitting this fair inheritance to future generations, when we are gone off the stage. It may reach to thousands unborn; and its final result can only be measured by the immensity of eternity.

"This is the Lord's doing, and it is marvellous in our eyes!"

Nor is Divine influence, as yet, entirely removed from us. "God's arm is not shortened, that it cannot save; neither is his ear heavy that it cannot hear!" One is awakened here, and another there, to the interesting concerns of eternity; and encouraging additions are still made to the Churches.

We rejoice to state that what has been done here, as great as it is for one little city, is but a small specimen of the great goodness of God throughout our land. We have marked the triumphs of the Prince of Peace in many other parts of our favoured country; and have united our humble gratitude with the general burst of thanksgiving and praise.

We hail the dawn of the rising glory of the Church universal. The mighty efforts of the whole Christian world presage the approach of her happier days. May her millennial period be speedily ushered in, and the light of the knowledge of the glory of God shining in the face of Immanuel, shed its effulgence over all the benighted nations of the earth, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ. Amen.

AN OBSERVER.

Troy, Sept. 25, 1816.

Third Quarterly Circular of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

To all Foreign Mission Societies and other Benevolent Associations, &c.

BELOVED BRETHREN, FRIENDS, AND HELPERS,

We have already addressed you on the interesting subject of the education of Heathen youth and children; and we have the satisfaction to know, that the attention of many, in the different parts of our country, is engaged to the object, and that not a little has already been done for promoting it. It is important that the present favourable disposition should be improved, and directed in the best manner. We have therefore thought it adviseable, in the present Circular, to make a concise statement in the way of preamble, and to give out a form of a constitution for the organization of societies, in aid of the Heathen School Fund. And we have only to request, very affectionately and respectfully, that such measures should be speedily adopted, and actively pursued, as the wisdom of our friends, in their associated and individual capacities, may deem the most suitable and effectual, in their respective circles, for advancing the great and benevolent design; always guarding with particular care that nothing be done to diminish or to discourage the contributions for the support of Missionaries, and the translation and dispersion of the Holy Scriptures.

With Christian salutations, we are your servants in the Gospel.

By order of the Prudential Committee,

Charlestown, Aug. 30, 1816. S. WORCESTER, *Clerk.*

N. B. Perhaps some persons may prefer signing a subscription paper to the formality of a regular constitution.—In that case, an annual meeting, and the manner of collecting subscriptions, &c. can be provided for by votes of the subscribers.

PREAMBLE.

The American Missionaries at Bombay are ardently engaged in the object of educating heathen youth and children, many thousands of whom are growing up around them in most deplorable ignorance, corruption, and wretchedness. The whole expense of a school, which should contain fifty children, they say, might probably, on an average, be brought within the small compass of twelve dollars a month." A hundred, then, of these poor objects of pity and of charity might, for three hundred dollars a year, and a thousand for three thousand dollars, be taught reading, writing, and the various branches of our common school learning, and at the same time be instructed in the divine morality and religion of the Gospel. Thus educated, they would carry the Holy Scriptures into their respective families, and in a manner the most conciliating and the most engaging, communicate the knowledge of them to their parents, other relatives, and friends. Many of them might become teachers of Schools under missionary superintendence; and not a few, it were reasonable to hope, might, by the grace of God, and with additional instruction, be qualified for missionaries to preach the Gospel, and to disperse the translated word of life in the benighted regions of their country extensively.—The missionaries have already several heathen orphans to bring up in the way of domestic education, in Christian nurture and admonition, and forty or fifty children and youth in their mission school; and they most earnestly desire and plead for the means which will enable them to extend the benefits of domestic education to many, and of school instruction to hundreds and thousands, and to furnish schools and families with copies of the Scriptures, and of selections from the Scriptures, in the vernacular languages of the country.

As soon as the missionaries, who last went out, are prepared to commence their operations at Ceylon, or elsewhere, they also will wish to be engaged in similar plans of education, and to be supplied with the requisite means;

and as our missionary establishments shall be extended, mission schools will be multiplied, and the means of supporting and furnishing them will be wanted.

In our own country, the long neglected Indian Tribes, the lands of whose fathers we inherit, and who within the hemisphere of heavenly light, dwell in the shadow of death, earnesly call for the charitable aid of their white and more favoured brethren. The American Board of Commissioners for Foreign Missions is engaged for their good. The plan is to establish schools, to be conducted by approved teachers, and superintended by approved missionaries, first in the Cherokee Tribe, and then successively in other tribes, for the purpose of instructing the children and youth in the English language, in the various branches of common school learning, in husbandry, and the arts of civilized life, and of imparting to them, at the same time, and through them to their parents and connexions, the knowledge of God and of Jesus Christ, of virtue and true happiness, of glory and honour and immortality. Official assurance has been received that the President of the United States "approves of the undertaking, and will direct such aid to be given as the laws will permit." "In the first instance," says the Secretary of War, "the Agent, (for Indian affairs) will be directed to erect a comfortable school house, and another for the teacher and such as may board with him, in such part of the nation as will be selected for the purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils. Whenever he is informed that female children are received, and brought into the school, and that a female teacher has been engaged, capable of teaching them to spin, weave, and sew, a loom and half a dozen spinning wheels, and as many pair of cards will be furnished. He will be directed from time to time, to cause other school houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure."

The Rev. Cyrus Kingsbury, a missionary in whom great confidence is reposed, is already gone forward to prepare for an establishment: one teacher is engaged, and others are expected soon to be engaged to go out and commence the work. The business is intended to be conducted upon an ample scale, with energy and perseverance.

To raise a tribe of our fellow-beings from barbarism to civilization, from the wretchedness of heathenism to the exalted privileges and hopes of Christianity, must be an attempt most worthy of Christian benevolence, an achievement most honourable to the Christian name.—And when the tribe, thus to be raised, resides within our own borders, the object cannot fail deeply to interest the feelings, and efficaciously to engage the liberalities of the American public.

CONSTITUTION.

After weighing the foregoing considerations, we the subscribers, do acknowledge it to be our duty to bear a part in diffusing the light and blessings of Christianity among the heathen. For this purpose we agree to the following articles.

1. We form ourselves into an Association to be called the Heathen School Society of

2. All the subscriptions and donations of this Society shall be remitted to the Treasurer of the American Board of Commissioners for Foreign Missions, or some agent of the Board, to be expended by said Board in the education of heathen children and youth, with a particular view to the diffusion of the Gospel.

3. We agree to pay annually the sums annexed to our respective names, until we shall give to the collector written notice of our withdrawing from the Society.

4. There shall be an annual meeting of the Society, at which a Collector, and such other officers as the Society shall think proper, shall be chosen.

5. There shall be an annual sermon delivered before the Society, if circumstances permit.

The value of the Holy Scriptures.

Some have frivolously attempted to show their high regard for the Bible, by expensively adorning it with silver, gold, and gems. Others, with superstitious credulity, have carried it about with them as a sort of mystical spell, to protect them from demons and all kinds of dangers; or laid it under their pillows as a certain cure for inveterate diseases. Reader, do you not smile at these instances of childish and pitiable weakness? Yet we may safely assert, that the Bible possesses a sacred charm, capable of preserving us from ten thousand mischiefs and miseries; but its efficacy arises from the exercise of faith, not from the dreams of fancy. "Thy word," says the Psalmist, "have I hid in my heart, that I might not sin against thee."

The Scriptures are valuable to the Christian as a *Directory*. We are involved in darkness; exposed to error and delusion. The Bible reveals those important truths which unassisted reason could never have discovered. With this Directory, you may enter and explore that world within, which, to most men, is as unknown as the regions of the Moon. How many hideous and abominable idols, how many vile detestable thieves and robbers lodge in the secret chambers of the heart, which ought to be consecrated as a holy temple for God!

With this Directory, you may cheerfully pursue your journey through the wilderness to the promised land. Many ways marked out by vain philosophy, and covered with the flowers of learning and eloquence, still lead to perdition. Would you be preserved from the paths of the destroyer, follow the infallible guide prepared for you. "Thy word is a lamp unto my feet," says the Psalmist. This lamp is always ready trimmed; and since the days of David, it has been furnished with a fresh supply of oil, by which it gives a clearer light, and discovers every frightful snare. Take it with you, and say, Lord, thou shalt guide me with thy counsel, and afterwards receive me to glory. With this Directory, you may fearlessly pursue your voyage over the ocean of life, to the fair haven of eternal rest. Here is your compass, which is liable to no variation; but at all times, and in all climates, constantly points to that city whose Builder and Maker is God. The inspired book is your chart, in which the fatal rocks, and quicksands, and whirlpools, that have proved the ruin of thousands, are accurately marked, that they may be shunned.

The Scriptures are valuable to the Christian as a *Repository*. The Bible resembles what Hezekiah calls "the house of his precious things." Isaiah xxxix. 2.

The Bible is a Repository of *spiritual food.* Here is milk for babes, and strong meat for those who are able to receive it. Here is manna that never perishes, and honey that never cloys. "Thy word," saith the prophet, "was found, and I did eat it; and thy word was to me the joy and rejoicing of my heart."

The Bible is a Repository of *spiritual medicine.* The Scriptures are able to disperse the tumours of pride, to extract the stings of envy, and to heal the gangrene of malice. Here you find the true *aqua vitæ*, or water of life: a cordial to revive you when faint and weary. There is no spiritual malady for which you may not here obtain a remedy; no poison for which it contains not an antidote.

The Bible is a Repository of *spiritual armour.* Do not startle at the thought of enemies; for, as a Christian, you must fight the good fight of faith; but you are not sent on a warfare unprepared; for the Captain of salvation has furnished you with a breast-plate, helmet, shield, and sword. With these well-tempered arms you shall be able to hold fast your profession, and defeat all the confederate powers of earth and hell.

The Bible is a Repository of *spiritual treasures.* Compared with them, all the gold of Peru and Mexico,---all the pearls and gems of the East, are but dross. Robert, king of Sicily, said he valued the Bible more than his crown; and if he were compelled to part with one, his diadem should go. Let then the word of Christ dwell in you richly in all wisdom, that you may be thoroughly prepared for every good work.

B. I. T.

The Christian's Daily Monitor.

RISE in the morning *early*:---in holy aspirations, heavenly contemplations, and devout thanksgivings rise!---Higher and higher rise!

ENGAGE in all the duties of the day with scriptural sobriety, magnanimity, and zeal:---in the exercises of the closet be conscientious, devotional, and unwearied:---in domestic concerns be economical and methodical:---in worldly engagements and transactions be upright, prudent and diligent;---in benevolent exertions, be unostentatious and liberal;---in sanctuary-services be regular, attentive, and in earnest to obtain the blessing;---in all manner of conversation be chaste, courteous, cheerful, and irreproachable.

RETIRE from the ordinances of God's house---from the business of the day---and from all the cares of life---for examination, humiliation, and unreserved dedication to the Most High, of all you have and owe for time and eternity. Phil i. 12.

An Old Disciple.

Extract from the Second Annual Report of the Cincinnati Miami Bible Society.

Sept. 6, 1816.

Two years have not elapsed since this Society has been formed. It has purchased with its own funds 500 Bibles; received by donation from the Massachusetts Bible Society, 21 Bibles; also, from the Baltimore Bible Society, 100 Bibles and 25 New-Testaments; and in the present summer, 54 Bibles from the New-Jersey Bible Society, amounting in all to 675 Bibles and 25 New-Testaments. Of that number, about 298 Bibles and 13 Testaments are in the hands of your steward. Twenty Bibles have been presented to the Mill Creek Female Bible Society; 61 have been sold to the same society; 16 to the Female Bible Society of Labanon; and 48 to the Dayton Female Bible Society, at cost. The remainder have been either distributed to necessitous individuals, or placed in the hands of the Directors, or other proper persons for distribution.

The officers for the ensuing year are the following, to wit:---O. M. Spencer, *President;* Rev. James Kemper, *1st Vice-President;* Rev. John Thompson, *2d Vice-President;* Jesse Embree, *Rec. Secretary;* Rev. J. L. Wilson, *Cor. Secretary;* Rev. Wm. Burke, *Treasurer.*

OHIO BIBLE SOCIETY.

The Annual Meeting of this Society was held at Marietta, on Wednesday, the 4th Sept.

From the Report it appeared that considerable addition had been made to the funds of the institution, the year past: with which had been purchased upwards of 600 Stereotype Bibles.

The Society has now distributed, and put in train for distribution, since its organization, 1816 Bibles, and 68 Testaments.

At this Meeting a resolution was passed, authorizing and directing the trustees to draw up a *Circular* (with a subscription proposal annexed) addressed to the Christian public; soliciting their aid in promoting the great object of this institution. The circular is now before the public.

The following gentlemen were appointed delegates to represent this Society in the General State Bible Society of Ohio, to meet in Chilicothe on the 18th of October inst.: viz. the Rev. Messrs. Timothy Harris, Thomas D. Baird, and Stephen Lindsly.

The British and Foreign Bible Society have granted to this Society the sum of £100 sterling.

THE

CHRISTIAN HERALD.

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Extracts from the Report of the 22d General Meeting of the (London) Missionary Society.

(Continued from page 23.)

NORTH AMERICA AND THE WEST INDIES.

Mr. Spratt, who has resided some time at Quebec, has lately visited the United States to obtain pecuniary assistance for building a chapel. The Directors have informed him that if he continues at Quebec, as the pastor of the congregation, his support must be derived from them: but that they will gladly employ him as their Missionary, if he should be inclined to leave his present situation.

Mr. Cox was about to leave Johnstoun District, when he last wrote, and we are not exactly informed in what part of the country he is now labouring. He has been partly supported by the people, but has been assisted by donations from this Society.

From Mr. Smart, at Elizabeth Town, Upper Canada, we have not lately received any information.

At Trinidad Mr. Adam continues to labour as usual, and not without some good effect: but the Directors are sorry to say that this station is too expensive to be continued on the present plan. It has long appeared to them very desirable, not to say necessary, that one of the Directors should, if possible, visit our Missionary stations in the West Indies, as Mr. Campbell, with so much advantage, visited those in Africa, and for a similar purpose. They are of opinion that great improvement might be made by judicious regulations; and that many of the Planters may, by personal application, be induced to engage for the support of pious mechanics as the instructors of their slaves; and that not only the present stations might be rendered less burdensome to the Society, but that new stations might be found which should require little or no pecuniary support from England.

Mr. Wray was lately informed by the poor negroes in Demerary, that they are looking out for a minister in every ship that arrives.

The Directors are concerned to state that greatly as they

have desired to send a preacher to Le Resouvenir, formerly the promising station of Mr. Wray, they have not yet been able to meet with a person altogether suitable for it, but they are anxious to find such a one. They hoped that some of our brethren in the ministry would have been able to select out of their congregations some pious intelligent diligent men, such as are qualified to be useful in Sunday Schools, or in village preaching, who would gladly devote themselves to the instruction of the poor negroes; a few such persons, may be very usefully employed in the West Indies.

Mr. Wray remains in the neighbouring colony of Berbice; his school is on the increase, and a great number of poor free children, as well as of the slaves, learn to read; many adults also come to read occasionally. Many girls belonging to the Crown estates learn to sew, under the care of Mrs. Wray. About a year ago he baptized eight persons, who have since conducted themselves as becomes Christians; and at Christmas last he baptized eight more; four had belonged to the school, the rest were old people. It was a very solemn season. On the 31st of December he administered the Lord's Supper for the first time in Berbice; eleven negroes communicated. Mr. Wray rejoices to see a church, however small, formed among the negroes in Berbice.

Mr. Davies, at George Town, Demerary, is attended by a great number of negroes, many of whom discover, in the whole of their conduct, the powerful effects of the gospel. It is much to the honour of religion that among the negroes who have been punished for dishonest or refractory behaviour, there has not been an instance of one who attended the chapel. The moral conduct of the people is much improved; Mr. Davies has lately married sixty couples of them, nearly half of whom came from about twenty miles up the river.

Mr. Elliot (formerly at Tobago) is at present at George Town, and preaches in a distant part of it, to many who, it is said, cannot conveniently attend at the chapel.

In addition to the support of those missions which have already been mentioned, and which are under the immediate patronage of this Society, sums have occasionally been voted to other Societies which have the same object in view. During the last year, the Directors have voted to the Church of the United Brethren, at Sarepta, the sum of £300, for the purpose of renewing their mission to the Kalmucks. Two Missionaries have thus been enabled to commence their labours among that people.

They have also granted £100, to the New-York Mission-

ary Society, to assist them in sending Missionaries to the Indians on the border of their territories.

They have likewise voted to the new Missionary Institution at Basle, in Switzerland, the sum of £200, to assist and encourage them in its establishment.

(To be continued.)

Copy of a Letter from the Rev. Samuel Newell, a Missionary in India, to Mr. Reuben Smith, of Ballston, dated Bombay, Dec. 8, 1815.

Your kind letter of the 19th of March reached me some time ago, and afforded me much pleasure. I should have answered it immediately, but as brother Hall was writing to Princeton about that time, I thought it might be as well to wait a little, as he probably communicated to your society all the information we had to communicate then. Before you get this you will probably know that I am at Bombay with brother Hall, and that brother Nott is on his way to America. I can now inform you that we are at length permanently established in Bombay by the authority or rather permission of the Court of Directors. This joyful information was communicated to us a few days ago by Sir E. Nepean, the governor of Bombay. We now hope for an addition to our number, especially since brother Nott has left us. There is every reason to hope and expect that two or three more of our brethren would be permitted to settle here and join us in the glorious work of preaching Christ to the Heathen. We need an addition to our present establishment very much. We have three great objects before us, the ministration of the word of life to a great multitude of people wholly given to idolatry; the instruction of the rising generation, by the establishment and superintendance of schools; and the translation and printing of the scriptures in the Mahratta language. We have made a beginning in these three departments of our work, but we feel that two men are insufficient to prosecute so arduous a task with facility and dispatch. The harvest is great indeed, and the labourers few.

With respect to Persia, concerning which you make some inquiries, the King of course is a Mahometan, but he seems to be very tolerant to Christians. I have written home a great deal concerning *Western Asia*, and you may probably see my communications on that subject before this reaches you, this must be my apology for not enlarging on that point here. You will perceive by the multitude of business we have on our hands, that we have not much leisure for writing. We shall endeavour however in our hasty way, to answer all the letters we receive from our friends. Believe me, dear sir, I was truly gratified with your letter, and I beg you will do me the favour to write again by the first convenient opportunity. Yours very affectionately, S. NEWELL.

Semi-annual Report of the Managers of the Female Charity School Society of Somerville, in the county of Somerset, state of New-Jersey, organized 25th March, 1816.

THE Managers of the Female Society of Somerville and its vicinity, for the instruction of the poor and people of colour, take the opportunity of the first semiannual meeting of the Society, to present a statement of their past proceedings, and of their prospects for the future: And this they would do, with sentiments of gratitude to the great Disposer of all events for a kind Providence that hath attended them, with a sense of dependence on his continued aid, to be of any future service.

Shortly after the meeting of the Society in March last, the Board of Managers met, and were organized, agreeably to the Constitution of the Society, and immediately proceeded to collect a Sabbath School for people of colour:---About fifty males and forty females, of all ages, were collected in different apartments in the Academy, and formed into classes. Teachers were appointed for each class, and a superintendent for each school. The males have been committed to the care and attention of the gentlemen in the neighbourhood, whose benevolence prompted them to volunteer their services. The female department has been attended by one of the Managers as superintendent, and the young ladies, members of the Society, as teachers. The time of instruction has been, from nine o'clock on Sabbath morning until the ringing of the bell, when the schools have been adjourned to the church; and the scholars directed to return from the place of worship to their homes. In the afternoon, some who were most solicitous to learn have been collected in different school-rooms, and their instruction prosecuted. The plan pursued has been, to devote a part of the time to religious instruction; hearing them repeat their catechism, hymns and scripture lessons committed through the week; and the remainder in teaching them to read. In both these branches of study, the proficiency they have generally made has exceeded expectation. About twenty have been taught to read, and a great part of them have learned the catechism and portions of scripture, comprising all the great fundamental truths which relate to their salvation. The Managers have uniformly endeavoured to impress them with a sense of the meaning and importance of these truths: and how far the Lord has been pleased to smile upon their humble endeavours, or what will be the ultimate fruit of their labours, is yet to be seen. The Managers cannot but indulge the most sanguine hopes, that the exertions of the Society for teaching to read the scriptures, and for conveying religious knowledge to many who have been living in sinful ignorance concerning the one thing needful, will be attended with the Divine blessing, and become the means of improving their moral habits, and leading at least some of them rightly to es-

timate the worth of their souls, and to seek the spiritual blessings of the Gospel.

The Managers are led to hope they have some pledge of such fruits to their labours, from the general attention, decorum of conduct, and desire to learn, which the blacks have evinced; and from the diminution of that opposition to the collection of the blacks on Sabbath morning, which some of the holders of slaves at first manifested. This last particular has sometimes given the Managers some alarm; but they think the opposition is subsiding, and cannot but persuade themselves that it will wholly cease, as the importance of religious knowledge comes to be better considered, and the benefit to the servants themselves becomes more manifest.

The Managers close this part of their report with expressing their warmest gratitude to those young ladies and gentlemen who have volunteered their services as teachers; and they sincerely hope they will not be weary in well-doing, but persevere in their benevolent exertions, and finally realize the promise, that "He that watereth others, his own soul also shall be watered."

The Managers have the most encouraging report to make with respect to the school for the instruction of poor children. From the last spring they have taken under their charge fifteen children, of parents unable to bear the expense of schooling. Each child has been provided with necessary articles of clothing, so as to make a decent appearance at church, and will receive a suit of clothes for the winter.

Their improvement has exceeded the most sanguine expectations. From the alphabet, they have been taught to read in four months; have committed to memory Brown's catechism, and a great number of hymns; and by their progress in learning and improvement in their habits and conduct, they do great credit to Mrs. Jennings, their teacher, whose attention and assiduity merit the applauses of the society. The Managers cannot refrain from expressing the strongest hopes, that these children will be rescued from the dangers incident to a state of ignorance, and become useful members of society; but they feel the necessity of the Divine blessing to follow their exertions and prayers; and then commend to the goodness of God these little objects of their care, beseeching him to quicken and cultivate the seed which has been sown in their tender minds, that it may bring much fruit to his glory and their good, for time and eternity.

The Managers desire to feel grateful to HIM who "holdeth both the hearts and the hands of the children of men," that they have not experienced any want of funds to defray the expenses of the institution.

By the Treasurer's account, it appears that the disbursements for the School since April last, including the salary of the Tutoress, amount to 58 dlls. 23 cts; and cash received for entrance-money of members and donations, amounts to 177 dlls. 30 cts; leaving a balance in the hands of the Treasurer of 119 dlls. 7 cts.

SARAH VREDENBURGH, *Directress.*

FROM THE RELIGIOUS REMEMBRANCER.

A Pastoral Letter of the Synod of Philadelphia, to the Presbyteries and Churches under their care.

CHRISTIAN BRETHREN,

THE Synod, assembled in Lancaster at the present time, consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears, that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith once delivered to the saints; and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies, which are some of the means by which the enemy of souls would, if possible, deceive the very elect.

The Synod desire to cherish a stronger regard for the truth as it is in Jesus than they find at present subsisting among themselves; and because they are not ignorant of the disposition of many good men to cry "Peace," where there should be no peace, and, "there is no danger," in cases in which God commands us to avoid the appearance of evil; they would affectionately exhort each Presbytery under their care, to be strict in the examination of candidates for lisensure or ordination, upon the subject of those delusions of the present age, which seem to be a combination of most of the innovations made upon Christian doctrine in former times.

May the time never come, in which our ecclesiastical courts shall determine, that Hopkinsianism and the doctrines of our Confession of Faith are the same thing; or that men are less exposed now, than in the days of the apostles, to the danger of perverting the right ways of the Lord.

The Synod would exhort particularly all the elders of the Churches to beware of those, who have made such pretended discoveries in Christian theology as require an abandonment of the "form of sound words," contained in our excellent Confession and the Holy Scriptures.

In some portions of our Synodical bounds exertions have been made, but with little effect, to propagate the doctrine of universal salvation. We rejoice that the shafts of satan should fall ineffectual from the shield of Jesus; and we desire all persons under our care to present this shield, by maintaining and diffusing assiduously the sentiments of the Word of God, in opposition to every damning error.

Many of our congregations, when their members were few in number, erected large places of worship, with a design to accommodate their posterity. These have, generally speaking, become full; and although many persons remove from us to the southern and western parts of our country, yet new tabernacles for the God of Jacob have been found necessary. Nine new Churches have been formed within a few years, which are in a flourishing condition; some, which were ready to die, have been revived; and in most of our assemblies a more general, constant, and so-

lemn attendance has been given of late than formerly; but, alas! the increase of Churches bears no proportion to the increase of population.

Three or four of our Churches have experienced what is commonly called a revival of religion; and to them accessions of communicants have been numerous: but in many other congregations a gradual but almost constant multiplication of the professed friends of Zion reminds us, that if the thunder-storm in Summer excites the most attention, it is the continued blessing from the clouds which replenishes the springs, and makes glad the harvest of the husbandman. For the many, who are united in a short time; and for the many, who are gradually gathered to Christ, not by *the great and strong wind* that rends the mountains, nor by *the earthquake*, but by the *still small voice*, which *cometh not with observation*, we would give our Redeemer thanks; and desire the Churches to bless him, no less for the daily dew, than the latter, and the early rain.

The Synod mourn that family religion is utterly neglected by many professors of piety within our bounds, and conjure the Ministers to enforce, with redoubled zeal and fidelity, the duty of family prayer on all, and especially on those who make application for admission to the Lord's Supper.

It is with deep regret too we have ascertained, that only a few of our vacant congregations assemble, when destitute of a ministerial supply, for public worship on the Lord's day. We would unite our voice with that of the General Assembly on this subject, in recommending to the elders of such Churches, to convene the people of their charge regularly on the Sabbath, for the purpose of hearing some approved sermon, and of uniting in social prayer. Let the elders lead in the devotional exercises of God's house, and invite some one to read a discourse which they may have selected, until some labourer *in word and doctrine* shall be sent to them, by the Great Head of the Church; for in so doing they shall be comforted, the Church edified, and the Redeemer honoured.

In general, the young people under our care receive regular catechetical instruction; and in many congregations Sabbath Associations have been formed for the instruction of the children of the poor, and of people of colour. In several parts of the States of Maryland and Delaware the slaves have of late received more attention than formerly; and in some few places a large number of them have been admitted to the privileges of the Redeemer's kingdom. May they all become the Lord's freemen!

The Synod have been peculiarly happy to learn, that a more friendly intercourse, and a more intimate union, than have distinguished former times, have of late subsisted between the members of our own body, and the Associate Reformed, the Reformed Presbyterian, and the Reformed Dutch Churches; which we hail as an omen of the approach of that blessed day, in which all who

maintain in their purity the same doctrines of grace and system of government, shall be one, and their name one.

In some places, the vices of drunkenness, profaneness, and Sabbath-breaking have increased to an alarming degree, especially through the influence of *fairs;* but in other places, they are much less prevalent than they were. We need not exhort our ministers to preach against all unrighteousness, but were they more pointed, and affectionate in their reproofs, they might hope for more success.

We know of but one antitrinitarian synagogue in all our borders; and that there may never be another, we pray you, brethren, repeatedly to declare the truth, that the only true God in existence, is the Father, the Son, and the Holy Ghost; the God who is in Christ Jesus, reconciling the world to himself.

Another favourable circumstance which we state is, that in some of our congregations in which party politics have produced formerly great warmth, the question is now asked, concerning a candidate for civil office, "Is he a Christian?" and persons nominated have been neglected because they were known to be unfriendly to Christianity. We beseech you, brethren, whatever your political sentiments may be, to elect men fearing God, and hating iniquity, to be your rulers.

The Synod feel it to be incumbent on them to exhibit the destitute state of the counties of Bedford and Cambria in the State of Pennsylvania, and of Allegany in Maryland; with a firm persuasion that a simple statement of facts must excite the attention and prayer of the Christian community. The County of Bedford is about forty miles square, and probably contains with the other two counties which have been named, not less than 40,000 inhabitants. Among all these, there are at present but two Churches, and only one settled Presbyterian Minister. In the town of Bedford, which is the resort of the gay world in Summer, and which is large and respectable, the Lord's Supper was administered once, for the first time, about thirty years ago, and never again until 1809, or near that time: but we believe that only a few of these 40,000 inhabitants, of our Christian Country, ever witnessed the administration of that holy ordinance. Many of the families of these counties are wealthy, and desirous of enjoying the ministry of reconciliation; but in general, pastors cannot be supported without some assistance from more populous sections of the Church, or from the Board of Missions. We recommend that all the communicants in our Churches bear these destitute fellow-citizens on their hearts before the throne of grace, that God in his providence may cause the light of his truth to shine on them, and the ordinances of salvation to abide with them, unto eternal life.

Should we, Christian Brethren, who have a goodly heritage, sympathize with these destitute people as we ought, we might expect that stated preachers would soon be supported among them, at least in part, until they might be able to maintain pastors for themselves,

We know that calls upon your liberality are numerous, and that much territory yet remains to be occupied in the name of the Lord; but be not weary of well-doing. We can never do too much for the promotion of the welfare of Zion. May our heads, our hands, our hearts be devoted to him, who loved us, and gave himself a Ransom for us; that great may be our joy, and His glory, for ever. AMEN.

Signed by order of the Synod,

JAMES SNODGRASS, *Moderator.*

Lancaster, Sept. 20, 1816.

FROM THE RELIGIOUS REMEMBRANCER.

MR. SCOTT,

ON the evening of the 30th of September last, I attended the examination of the students of *Augustine Hall.* This name, I presume, was derived from Saint Augustine. the bishop of Hippo, who was born at Tagaste in Africa. The Principal of this institution is the Rev. Nath'l R. Snowden of the Presbyterian Church. The pupils, all lads of colour, are at present eight in number; and are received indiscriminately from the African Presbyterian, Episcopal, and Methodist Church. The Rev. J. Gloucester, the Rev. A. Jones, and the Rev. R. Allen, three clergymen of colour, are the principal supporters of the Hall. The classes have been organized but a few months; and I can assure you that they have made unusual progress, for the time, in English Grammar, Geography, and the Latin language. They read with fluency, repeated the principal parts of Grammar, construed and even constructed the first chapter of Corderius; and before a large audience, consisting of some of the distinguished clergymen and lawyers, and other gentlemen of the city, besides the coloured friends of the pupils, delivered with energy and ease several orations. I am confident that an equal number of boys, of their age, could not be taken by lot from any grammar school in the city, that would excel them in declamation.

Perhaps, among the wonderful events of the present age, this may be the commencement of a new era for the African race; and from this Hall may spring men of learning and piety, who shall contribute to the diffusion of that knowledge and virtue which are essential to the universal emancipation of their race from Egyptian bondage.

F. R. S.

Philadelphia, October 7, 1816.

JUVENILE DEPARTMENT.

A Letter from Mrs. D— to a Committee of the Evangelical Society, (of Philada.) respecting the religious experience and dying moments of her Daughter, Harriot D—.

DEAR SIRS,---I feel myself under an obligation to give you an account of some interesting particulars in the life and death of my eldest daughter. There was nothing in the former part of her life worthy of notice in this letter, and as I conceive her first im-

pressions were made in that branch of the Evangelical Society with which you are connected, it will doubtless be pleasing to you, as well as the members generally, to be informed of this instance in which the Lord has plainly shown that their labours are not in vain, and knowing that the work of the Lord has thus prospered in their hands, you will all be encouraged to go on in the good work, and may the Lord strengthen you and animate your zeal.

The first impression I saw on her of a serious nature, was a short time after the death of Miss Ross. This child died a few months before, a hopeful subject of Divine Grace, having received her first impressions in the same Society. Her death being somewhat remarkable, an opportunity was taken by one of the members of the Society to improve this afflictive dispensation to the hearers at the ensuing meeting. For this purpose, a sermon was read on the necessity of being prepared for death, on this text, "Be ye also ready." My daughter was present, and I trust for good: for when she came home in the evening, I asked her what sort of a meeting they had? She said, "Oh, mother, I never was at such a meeting before," and wept bitterly. I asked her what the text was? She told me, "*Be ye also ready*," and left the room.

A few Sabbath evenings after, she came home from the Society in a flood of tears. I inquired the cause; she seemed backward to tell me. I urged her very much to let me know, but she wept the more, and exclaimed, "Oh, mother, I am such a sinner, what shall I do to be saved? My heart is so hard, that when I try to pray, I cannot;" and then returned to her chamber and wept a long time. It was observed by some of the family, that something was the matter with her. She appeared more attentive to meeting than she was before. She took great delight in the Bible and Hymn Book, and committed equally as much to memory as her dear little sister, excepting the Pilgrim's Progress. At one time in particular, I found her reading the third chapter of John: I asked her if she was committing it to memory, which she did in a few days after. Dr. Holcomb, sometime after this, calling to see my family, I observed to him the desire my daughter had to have that chapter explained. My two little daughters sat down by him, and he explained some part of it to them. After he was gone, my eldest daughter said, "Oh, mother, I could have sat and heard him all day." A little while after, while her sister was lying on her bed very ill, and rejoicing in the prospect of death, she caught her in her arms, in the presence of all in the room, and exclaimed, "What would I give, if I was as willing to die as my sister!" and wept bitterly. Some time after this, she came down stairs and said, "Mother, I have found the most beautiful Psalm I ever read: I wonder that I never saw it before. It was the 51st Psalm:

"Shew pity Lord, Oh Lord forgive,
Let a repenting sinner live:
Are not thy mercies large and free,
May not a sinner trust in thee?"

and repeated the Psalm with much feeling. I then referred her to the 51st Psalm in the Bible, which seemed precious to her, for she committed it to memory, and repeated it the next Sabbath evening at the Society which she delighted in. Some time after this, some of her companions solicited her to go to a ball, which she refused; and a pious lady being with her, she said, "Aunt, don't you think it wicked to go to balls or plays?" Her aunt replied, I think it is. What do you think? She said, "I think they are very wicked, and I have made a solemn promise this day, that my feet should never go to such a place." This happened about two months before her death. After this she appeared more anxious about going to meeting than I have ever seen her before; and since her death I call to mind the delight she used to take in singing the following lines:

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.

"Then let our songs abound,
And every tear be dry;
We're marching thro' Emmanuel's ground,
To fairer worlds on high."

About the first of August, 1813, she was taken with a fever which proved fatal to her. Her little sister was sick at the time she was first taken, and expired one week before her. Lying both in the same room, they had opportunity of conversing with each other. At one time I had occasion to leave the room for a short time, and when I returned I found the eldest daughter in tears. I asked her what was the matter? Her reply was, "My dear little sister Mary has been telling me what joy she felt in her heart in the prospect of dying: Oh, mother, I would give a thousand worlds if I could say as my sister does!" and after this appeared to be much dejected. The morning her sister died she said to me, "Mother, Mary is gone! she is gone to rest---she is better off---it is well she is gone instead of me." I asked her why she thought so? Her answer was, "Perhaps Mary was better prepared than I am." I then told her that life was very uncertain, and we all ought to be prepared as well as Mary. I asked her if she thought about dying? "Oh, mother! I think a great deal about it. I am a great sinner indeed." I said to her, do you know that Christ died for sinners? She answered, "I do not know that Christ died for me." I was then so affected I could say no more to her. She frequently exclaimed, "What a world! what a sinful world! what sinners we are! what shall I do to be saved?" A lady standing by her said, I can say to you

as Paul said to the gaoler, "Believe in the Lord Jesus Christ and thou shalt be saved."

The morning before she died, her father, standing by her bedside, asked her, if he should go to prayer with her? To which she answered, "Oh! yes." While he was engaged in prayer for her, she put her hands on his, with all the affection possible; and when he had finished, she said "Amen, amen, what a good prayer papa did make." In the course of the day she said, "Mother, I have been thinking all the week that Mary has told the Lord to send for me." I said, if it should be the Lord's will to send for you to take you to himself, would you be willing to go? Her reply was, "Oh, yes, that I would!" She said but little more, and went off very easy in the *thirteenth* year of her age.

AMERICAN BIBLE SOCIETIES.

The committee appointed at a meeting of a number of the inhabitants of *Boston* and its vicinity, 3d Sept. 1816, to "consider the best means of promoting the objects of the AMERICAN BIBLE SOCIETY, in this section of our country," respectfully submit the following REPORT:---

The cordial approbation which was unanimously expressed at a former meeting, of the plan and institution of the great *National Society*, recently formed for the diffusion of the Holy Scriptures; precludes the necessity of expatiating on the importance and utility of such an association. The new zeal and vigour, with which it may be expected to animate the efforts of the friends of the Bible on both continents; the simplicity, uniformity, and consistency, which it seems adapted to give to the measures, employed for translating the Word of GOD into the various languages, and sending it to all regions, of the earth; the strong bond of fraternal union, which it may be hoped to prove, among the professors of Christianity of all denominations, in different portions of our extensive country; these, with many similar considerations, inspire the hope and the belief, that effects, as vast as beneficial, will flow from this establishment. Your committee cannot, therefore, omit, however superfluous it may seem, to congratulate their associates, and the religious public, upon this commencement, on our side of the Atlantic, of that mode of operation, in accomplishing the great work of piety and philanthropy, which has on the other, by the blessings of Heaven, proved so successful. They even venture to anticipate that the 11th of May, 1816, the day of organizing this *American Society*, will form an era, in the annals of Christian history, second only to the 7th of March, 1804, when was founded, "THE BRITISH AND FOREIGN BIBLE SOCIETY." While the generous purpose is cherished, of co-operating with the illustrious precursor in this walk of heavenly charity; it may be allowed to feel some peculiar satisfaction from the fact, that by the unexampled munificence of its venerable President, and other liberal benefactors, the funds of the American Society, have within

two months after its formation, risen to an amount nearly equal to those of the parent institution within a year from its commencement.

Our fellow Christians, in this town and commonwealth, have never been reluctant to contribute their aid to all pious and benevolent designs. In reference to the translating and extending the sacred Scriptures, they have made commendable exertions and benefactions. Many have secured imperishable honour by the promptitude and extent of their donations to the Massachusetts Bible Society, and other local associations which are designed principally for the supply of particular districts among ourselves. But the enlarged projects contemplated by the American Society, embracing not merely this western quarter, but the whole of the habitable globe, demand and merit new and large contributions. It is therefore judged to be reasonable, nor is any doubt entertained that it will prove productive, again to appeal to the liberality which has ever characterized the inhabitants of this metropolis and state. Considerable time has elapsed since any great and combined efforts have been here made, in reference to this general object; and it is regarded to be seasonable, to urge on public notice and patronage, this most interesting and important cause.

The more reflection is bestowed on the plan of disseminating the Holy Oracles, the deeper is the conviction that an imperious obligation devolves on every one whom Providence has blessed with the means, to contribute all in his power to the accomplishment of so glorious a design. Surely every heart that is duly affected with a sense of the transcendent value of revealed truth, must devoutly glow at the transporting prospect of sending is "glad tidings of great joy to all people." The sincere followers of the blessed Saviour, who laid down his life for men, will not, cannot refuse to devote largely from the abundance, and proportionably from the competence, with which their worldly enterprises have been crowned, towards the universal promulgation of that Gospel which "brings life and immortality to light," in those regions where heathen darkness prevails, and where our fellow mortals know not GOD, and are without hope of Heaven. They who have "freely received" of the means of salvation, may best prove their grateful sense of their distinguished privileges, by imparting this treasure to others, by praying and striving that the whole human family may receive the message of truth, which proclaims peace on earth and good will to men; which serves not only to meliorate the condition of this transitory state, but to secure the happiness of eternity.

As to the methods most expedient and effectual for promoting these objects, for which the American Bible Society has been instituted, none appear to your committee more obviously adapted, than the raising of the funds, and placing them at the disposal of the managers of the said National Society. The best preparatory

means of interesting the community in this cause, and the manner in which benefactions may be obtained with most facility, and to the greatest extent, have occupied their deliberate attention. The result of the consideration, which they have been able to give, is contained in the annexed resolutions, which they recommend for the adoption of their brethren.

1. *Resolved*, That as a primary object is to diffuse, as extensively as may be, information among our fellow Christians of all denominations respecting the objects of the American Bible Society, the Reverend Clergy of Boston and its vicinity be requested to address their respective congregations in its behalf, on the afternoon of the third Sabbath in October current; and also that they be desired to use all the influence which they may judge suitable, in order to interest the affluent and distinguished members of their several societies, as well as their acquaintance generally, in futhering the subscriptions and other efforts contemplated in the next resolution.

2. *Resolved*, That subscription papers be prepared for general circulation in the town and neighbourhood: and that the committees of the several religious societies be solicited to procure benefactions to this great national object, either by recommending and superintending contributions, or the formation of Bible Associations, the members of which may agree to pay a small sum weekly, after the method pursued with prodigious effect in other countries: or any other measures, which they may deem adviseable or beneficial. And further resolved, that committees be appointed, in the several wards of this town, to particularly endeavour to obtain subscriptions within the same, and adopt such other measures as they shall judge best adapted to promote the great object.

3. *Resolved*, That a general meeting of all who feel interested in this great concern, be publicly notified, to be holden on the 17th inst. at 3 o'clock P. M. in order to such further measures as may be considered beneficial for securing the most efficient support to the American Bible Society; and that application be made to the proper authority for leave to hold such meeting in the Representatives' Chamber, in the State-House.

By the unanimous wish of the Committee,

ARTEMAS WARD, *Chairman*.

Boston, October 3, 1816.

After the acceptance of this report, the following resolutions were moved and unanimously adopted.

Resolved, That it appears to this meeting, that Bible Societies, which have become, or may hereafter become, auxiliary to the National Institution, afford important and peculiar facilities for raising and transmitting funds to that institution; and it is respectfully recommended to all who solicit patronage for this great object, to make the several auxiliaries in their vicinities the chan-

nels of their communication with the American Bible Society, and to urge the importance of obtaining annual subscribers to such auxiliary societies.

Resolved, That whereas the Massachusetts Bible Society has recently become auxiliary to the American Bible Society, it is recommended to the citizens of Boston, who are disposed to favour the NATIONAL INSTITUTION to transmit their benefactions through the treasury of the Massachusetts Bible Society, and to become annual subscribers to the last named institution.

On motion, voted unanimously, that the Hon. Mr. Ward, Peter O. Thacher, and Jonathan Phillips, Esqrs. be a Committee to unite with the Committee chosen at the late meeting of the Massachusetts Bible Society, to take means for promoting the interest of the American Bible Society, (which committee is composed of Rev. William E. Channing, His Honor Wm. Phillips, Rev. Charles Lowell, Henry Gray, John Tappan, John Grew and Jeremiah Evarts, Esqrs.) if said Committee shall be disposed so to unite, in a respectful application to the several Clergymen to comply with the request contained in the first resolution.

Extract of a letter from the President of the Connecticut Reserve Bible Society, dated

TALLMADGE, September 11th, 1816.

DEAR SIR—Some time since there was handed to me a copy of the constitution of a general Bible Society proposed for the state of Ohio, signed by delegates from the Ohio, Scioto, and Cincinnati Miami Bible Societies, and accompanied with a request to submit it to the consideration of our Society for adoption. This request has been complied with. We should consider it a very pleasing event to be more intimately connected with the several Societies in this state. Our object is ONE, and, I trust, our hearts are all united in Christian love. Nothing could divert our minds from so interesting a design, but a similar proposal of a more extensive nature. When the business came before our Society, it was unanimously determined, that the American Bible Society embraced objects of the highest importance, and which so far coincide with those of the proposed Society as to supersede the adoption of its constitution. They, therefore, passed the following Resolution, which I wish you to publish in the Weekly Recorder.

"At a meeting of the Connecticut Reserve Bible Society, held at Warren, June 11th, 1816:

"On motion, Resolved, that all the funds of this Society, after supplying our own district with Bibles, be placed at the disposal of the American Bible Society.

Attest, JOHN SEWARD, Secretary."

May not some of the specific objects of a State Society still be answered by frequently corresponding? A very important one, it appears to me, will be obtained by acquiring a more accurate

knowledge of the families and individuals in the state that are destitute of the Scriptures. Is it a fact, that there are ten thousand families in the state of Ohio, which are destitute of the Bible? Let us search every corner of the state, and never cease our labours until every destitute family is found out. Let us never remit our exertions until every destitute individual is supplied with that precious book. A necessary mean to accomplish this will be the formation of Bible Societies to embrace, if possible, every portion of the state. We should be gratified in receiving information respecting the extent of the Scioto Bible Society, and the number of destitute families within your knowledge, and would cheerfully co-operate with the other Bible Societies in the state, in measures calculated to advance the good cause in which, I trust, we are all heartily engaged. The members of our Society (with a few exceptions) reside within the Connecticut Reserve; and we judge that the families within our limits are tolerably well supplied with the holy Scriptures. With much esteem and respect, I am, sir, your sincere friend,

ELIZUR WRIGHT.

Rev. John Andrews.

Extract of a letter from Milton, Albemarle county, Virginia, dated 5th October, 1816.

We have just succeeded in forming a Bible Society in this county and Orange, which is to be *Auxiliary to the American Bible Society;* the officers have been appointed; you will shortly, I expect, see its Constitution. It is the first effort of the kind that we have made, and God has caused his own work to prosper in our hands. There is a good deal of wealth in the two counties; much good can be done, and though many who have "large possessions" have not experienced the rejoicing which an abiding faith in the Saviour of sinners produces; yet, God can, and has made use of them as instruments in his hands to "work his own praise."

FROM THE RELIGIOUS INTELLIGENCER.

The subscribers, having been appointed by a number of gentlemen from different parts of the county of New-Haven, a committee to determine upon a convenient time for a meeting of the citizens of this county, for the purpose of forming a Society, auxiliary to the National Bible Society, give notice, that said meeting will be held on the 16th of the ensuing October, in the state house at New-Haven, at 7 o'clock in the evening.

TIMOTHY DWGIHT,
SIMEON BALDWIN,
DAVID DAGGETT,
NATH'L W. TAYLOR.

THE

CHRISTIAN HERALD.

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ON WALKING WITH GOD.

Among the many pleasures and advantages connected with reading the Holy Scriptures, we may reckon the pleasing introduction with which they favour us, to those, who, like ourselves, were once inhabitants of this world of sin and sorrow, but who, having fulfilled their course, may now be said, in a grand and peculiar sense, to "*inherit the promises.*" The sacred page unfolds their trials and pleasures, their excellencies and defects, in a manner highly calculated to instruct and encourage our minds. Let us turn our attention to one of the ancient worthies, of whom we have a concise account in Gen. v. 21—24. We are informed, that "Enoch walked with God;" and, as "whatsoever was written aforetime was written for our learning," perhaps we shall not be unprofitably employed, if, in contemplating the subject of walking with God, we notice its cause, its rule, some of its difficulties, a few of its pleasures, and its final issue.

In turning our attention to *the cause* of walking with God, we must necessarily advert to the doctrine of a divine change, a new birth; a doctrine, which, however unpopular now, was plainly taught by our adorable Saviour. How forcible his language: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Now, in order to demonstrate, that, except a man be born again he cannot truly walk with God in this world, we need only consider, on the one hand, the state of man by nature, and, on the other, the state of mind which must be produced in order to such a walk as we are now considering. As to the state of man by nature, what say the Scriptures? They describe man as "walking according to the course of this world;" they inform us, "there is none that seeketh after God," that "the carnal mind is enmity against God," that "the natural man receiveth not the things of the Spirit of God, they are foolishness unto him;" in short, that he is "*alienated from the life of God;*" an expression calculated deeply to impress our minds.

But surely it will be admitted, that, in order to our walking with God, a very different state of mind must be produced. The tree must be made good, the enmity must be removed, the heart must be brought into subjection, and the individual must be disposed heartily to enquire, "Lord, what wilt thou have me to do?" But when does so great a change take place? The Scriptures inform us; viz. when the Lord is pleased to fulfil his own gracious pro-

mises: "A new heart, also, will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Again: "I will give them an heart to know me;" then, "they also that erred in spirit come to understanding, and they that murmured learn doctrine." When such blessings as these are bestowed, there will be a life devoted to God: such characters will desire, not only to live soberly and righteously, but GODLY—or, in other words, will be found "walking with God."

The *rule.* The renewed man, in aiming to glorify God, feels a real solicitude to ascertain "what is the will of God in Christ Jesus concerning him;" and, as he expects no revelation of this will but what is contained in the Scriptures, he endeavours, (as an apostle elegantly expresses himself,) to "take heed to them as unto A LIGHT SHINING IN A DARK PLACE." His feet being turned to God's testimonies, his language is, "Thy word have I hid in my heart, that I may not sin against thee;" it is "a light to my feet;" "I esteem all thy precepts concerning all things to be right." "I delight in the law of God after the inner man." To the LAW and to the TESTIMONY he wishes to appeal, as to every branch of duty, and as to every thing which can, with propriety, be denominated practical religion; but ah! how deficient does he find himself when compared with such a rule.

Some of the *difficulties.* Surely enough has already been said to prove, that such a life—a life opposed to the course of this world, cannot be an idle, or an easy life. The man who walks with God feels difficulties to which others are strangers; in short, his difficulties are both external and internal. The world is his enemy—he is opposed sometimes by "the lust of the flesh," sometimes by "the lust of the eye," and sometimes by "the pride of life." Oppositions *direct* and *indirect*, continually impede his course; and, viewing their number and extent, he sometimes feels an anxious fear lest he should not hold on his way. But he has also an internal conflict:—whatever others may *find*, he is obliged to say, "I *find* then a law, that when I would do good, evil is present with me;" and, "while with the mind I myself serve the law of God, with the flesh (I serve) the law of sin." "I know that in my flesh dwelleth no good thing." He is at times so deeply sensible of the carnality, pride, and deceit of his heart,—the coldness of his affections towards spiritual objects,—his indisposition to the most spiritual duties, and a thousand other abominations, that he is obliged to say, with feeling, "Oh wretched man that I am, who shall deliver me from the body of this death?" These may serve as a specimen of the difficulties; but we will now consider,

A few of the *pleasures* of walking with God. And let us commence this view of the subject, by saying, that whatever may be its difficulties, the pleasures of such a walk have the pre-eminence:—"Wisdom's ways are ways of pleasantness; all her paths are

peace." The real Christian "dwells on high;" not, indeed, out of the reach of storms, but secure in the midst of them.

"Ill tidings never can surprise
His heart that fix'd on God relies:
Tho' waves and tempests roar around,
Safe, on the Rock, he sits and sees
The shipwreck of his enemies,
And all their hope and glory drown'd."

He has a capital pursuit, which raises him, in some measure, above the changes incident to the present life; for "his conversation is in heaven." Is he at one period too much indisposed to duty? at another, *in duty*, he finds the promises fulfilled; in waiting on God his strength is renewed; he goes "from strength to strength." He derives much enjoyment from the interest, the peculiar interest he is enabled to take in the cause of God in the world; he is no longer buried in his own concerns, nor can he live entirely to himself. His heart expands with love to God, and affection to his fellow-men: the spread of the gospel—the progress of truth—the triumphs of grace, touch his heart in the most exquisite manner, and cause the tear of gratitude to sparkle in his eye. "He fears the Lord, and his goodness." The prospects which the word of God opens to his view cannot fail to afford delight; he is looking for "a city which hath foundations, whose Builder and Maker is God;" he "declares plainly that he is seeking a country;" he knows, that, to be with Jesus, will be "far better" than to continue on earth, where all his services are imperfect, and where he dwells among a "people of unclean lips."

But what will be the *final issue?* We have taken different views of the same character. We have seen him, *by nature*, "the servant of sin;" but we have witnessed a change, we have beheld him, *by grace*, "become a servant to God:" and now, "the end," the final issue, the consummation awaits him—"EVERLASTING LIFE." But here we must pause. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." This we know, it is "to be with the Redeemer, where he now is, to behold his glory," "to serve him day and night in his temple;" and, in the most sublime and exalted sense of the terms, "to come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all, and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant." This is LIFE, and this life will be EVERLASTING.

Let us now retrace the steps we have taken, and let the writer and the reader inquire—How am I walking? Am I walking according to the course of this world, or am I walking with God? Am I desirous of the happiness of an acquaintance with him? Let me pray with the devout psalmist, "Remember me, O Lord, with the favour thou bearest to thy people; O *visit me* with thy

salvation." It is written, "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened unto you." "And the Spirit and the Bride say, COME; and let him that heareth, say COME; and let him that is athirst, COME; and WHOSOEVER WILL, let him take the water of life freely." BIB. MAG.

Extracts from the Report of the 22d General Meeting of the (London) Missionary Society—Concluded from p. 51.

SEMINARY.

There are now in the Missionary Seminary at Gosport, sixteen students, who are pursuing, under the direction of our highly esteemed brother the Rev. Mr. Bogue, appropriate studies, preparatory to their entering upon the great work of preaching the gospel to the Heathen. They are well reported of by their tutor, as men truly devoted to God, and likely to become useful Missionaries.

We are concerned to state that, Mr. Stephens, a very promising young man, has been removed by death, during the last year; and the studies of another are at present suspended by illness.

It is with pleasure we state, that the labours of several of the students among the French prisoners, at the prisons and prison ships, were attended with a divine blessing.

There are also several young men to whom it is not intended to allow the usual term for education at Gosport, who are committed to the care of some worthy ministers in the country, that they may receive useful instruction to qualify them for the stations which they may probably occupy.

Amidst the occasions of congratulation which we have the pleasure this day to present to the Society, we are under the painful necessity of stating a circumstance deeply regretted by us all. We advert to the resignation of our highly valued Treasurer, Joseph Hardcastle, Esq. who, from the commencement of this institution, has, with no less advantage to the Society than honour to himself, fulfilled the duties of that important office. His intended removal from the metropolis, rendered desirable by the state of his health, has induced him to relinquish his responsible office, the duties of which he would no longer be able personally to superintend. This resignation the Directors have accepted with extreme reluctance; assured, however, that the cause itself will ever remain dear to his heart, and that to the last hour of his life he will continue one of its most attached friends and warmest supporters. The Society will therefore be called this day to the performance of a new duty, in the election of a successor in the office of Treasurer.

It would be ungrateful not to acknowledge, with the warmest affection, the increasing liberality of the members of this

Society, both in town and country. This will no doubt form one of the votes of this General Meeting. But it is merely justice to say that the Auxiliary Societies, both in town and country have, by their zeal and activity, greatly encouraged the Directors to proceed in their labours, and, without fear, to lengthen the cords and strengthen the stakes of this institution. To the generous exertions of our *Female Friends* we are peculiarly indebted, and we calculate with confidence on the continuance and increase of their most valuable assistance.

Every succeeding year will, we hope, present to you the gratifying fruits of your past labours, and the animating prospect of new scenes of action. The world is opening to our view, and inviting us to far more extended efforts. The Directors still look forward to the proposed mission to the Afghans, near Persia; the Monguls and Manjurs in Tartary; and to the interesting island of Madagascar. These missions will be commenced as soon as we are furnished with suitable instruments for the purpose.

These, respected brethren, are the outlines of our proceedings, the pleasing details of which, as they would occupy many hours, must appear in another form. But, from this general sketch, we trust it will be evident that the warmest wishes of the Society are, in some happy measure, attained. It is no longer a question of doubtful speculation whether it be practicable to propagate the gospel among the heathen,—whether suitable persons can be found to do the work of Evangelists—or whether it may please God now, as in ancient times, to prosper the efforts of his servants. The work is accomplished. Able and faithful Missionaries have been obtained; they have been sent forth to the ends of the earth; they have found an open door among the heathen, and their entrance among them has not been in vain. "The wilderness and the solitary place have been made glad; the desert has rejoiced and blossomed as the rose." Christ is preached among the heathen; and therein we rejoice, yea, we will exceedingly rejoice. Many thousands of the pagan tribes have heard the joyful sound of the gospel; and many hundreds have found it to be the power of God to their salvation.

During the past year, our Seminary has received an addition of several promising students. Many more are candidates for the same honour. We have been enabled to strengthen our foreign stations by many additional labourers. New missions of great importance have been commenced; and to support the whole, our funds have been augmented by the growing liberality of the public, and especially by the zeal of our Auxiliary Associations. What need we more? What,

but the grateful heart, and the cheerful song? And what now remains, but to persevere with undiminished, or rather with redoubled ardour, in the pursuit of our glorious object—the propagation of the gospel---the conversion of the heathen---the glory of Christ.

MISSIONS IN INDIA.

Extract of a letter from the Rev. Dr. Carey to the Editor of the Baptist Missionary Magazine, containing interesting remarks on the American Baptist Mission in the Burman Empire, &c.

My dear Brother, CALCUTTA, Oct. 7, 1815.

THE peace between England and America having now happily opened that intercourse between Christian friends which has so long been obstructed, I take this first opportunity of replying to your kind and interesting letter by Mr. Burr.

I sincerely wish that nothing may ever occur, to interrupt that free communication between the members of our Redeemer's kingdom which is at all times highly important, but in the present state of the world, more important than ever it was before.

The exertions now making by our American brethren, both in the forming of Bible societies and Missionary Societies I most sincerely rejoice in: And there can be no doubt but the numerous bodies of Christians engaged in this work will find, that "He that watereth shall be watered himself." Such is the nature of the gospel, that a fervent and persevering devotedness to the Redeemer's interest in the world, is constantly attended with the most important spiritual advantages to the individual; nay, the thing itself is one of the graces of the Holy Spirit, called forth to exercise itself upon the most important of all objects.

I fear that our forefathers, notwithstanding all their excellencies, were very deficient in their attempts to spread abroad the gospel. It is true some of them mention it as an important and desirable thing, and others have made solitary attempts to promote that best cause in certain places; but I am greatly mistaken, if the present zeal for extending the Redeemer's kingdom be not a new era in the Christian world. The "Angel is now flying in the midst of the mystical heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people."—Babylon is not yet fallen, but probably will not continue much longer; and some of them, now entering into life, may, and probably will see the kingdom of our Redeemer set up universally. I shall die on the borders of the land, without being permitted to enter it; but the spread of the Redeemer's cause will, I trust, be with me an eternal theme, in which I expect to unite with my dear brethren, Pearce, Sutcliffe, and Fuller, who are already in full possession of the fullness of joy at our Redeemer's right hand.

I rejoice that our American brethren have set their minds upon the Burman Empire, and the countries bordering thereon. I wish them to consider those countries as the *lot* which falls to them, of the vast regions of Asia. My son has withdrawn from the Mission. I trust he will still pursue the work of translating and publishing the word of God. The Burman Empire, including Arakan and Pegu, will, itself, require eight or ten Missionaries, who should be as much dispersed, at nearly equal distances, as circumstances will allow. Siam next claims your attention, to which you should add Malacca, and Cochin China.—This division will give to you, as *your lot*, the whole of the eastern peninsula, bounded every where by

the sea, except on the north, and north-west, on which sides lie Bengal, Tibet, or perhaps Tartary, (for we are ignorant which) and China. Arise and take possession of the land, and behold we are with you, and will help you, by our advice and influence to the utmost of our power.

Our Missions are now spread over a very large extent of country, and are, generally speaking, in a prosperous state: our brethren are as much in earnest in pursuing their work, as they ever were, and, perhaps, more so; and the translations are now become numerous. Our Missions are eight—viz. 1. Bengal, in which we have 10 stations. 2. Hindostan, in which there are 4 stations, and one constant itinerant preacher at present. 3. Oorissa, in which there is 1 station. 4. The Mahratta country, where there is also 1 station. 5. Surat, where we have only 1 station. 6. Ceylon, where brother Chater labours at the town, and in the neighbourhood of Columbo. 7. Java, in which island there are 2 stations occupied by our Mission; and 8. Amboyna, where there is 1 station.—The Burman Mission now properly belongs to our American brethren. Two of our brethren have lately removed to Calcutta. The Church there, and the wide, and very encouraging field for missionary exertion, required the constant labours of two brethren, at least; and the other avocations, which occupy the whole time of brother Marshman, brother Ward, and myself, make it utterly impossible for us to pay any thing like a proper attention to these important objects; on which account we have taken this step. Our brother (Yates) has also been lately associated with me in the work of translations; this has lately been much upon my mind, and considering the time necessary for acquiring a competent knowledge of these languages, and that I am now 54 years of age, I considered it to be highly important to take measures for providing a successor in this work, whose ideas should be, in some measure, engrafted upon my own, and who should live for the purpose of carrying to perfection what I have been so long employed to carry on thus far.

I trust we, and especially myself, shall have an interest in your prayers: and that the joint labours of the English and American Baptist Societies may be blessed to the promotion of our Redeemer's interest in the east, and of giving light to them who sit in darkness and the shadow of death.

I am, my dear Brother, very affectionately yours,

W. CAREY.

Dr. BALDWIN—Boston.

Arrival of the Missionaries at Ceylon.

By the arrival at Salem of the ship Herald, from Calcutta, information has been received from the brig Dryad, which sailed from Newburyport last October, with the American Missionaries on board. Two letters were received in Newburyport from the Supercargo, who informs that they arrived at Columbo in Ceylon, (not Calcutta, as stated in some newspapers,) on the 23d of March last, after a very pleasant voyage. Their labours of love among the ship's crew, in giving them religious instruction, were blessed—two of the crew, it is hoped, became through their instrumentality, the subjects of Divine Grace. The Missionaries met with a cordial reception from the Governor of Ceylon, who expressed his willingness that they should pursue their work in Columbo, or any other part of Ceylon. From the English and Baptist Missionaries at Ceylon, they received the most Christian attention. At one of their houses they were invited to reside, till they could be better accommodated. In a few days the dwelling-house belonging to the Rev. Mr. Norton, a Baptist Missionary, becoming vacant, they

established themselves in it, and the Supercargo had the pleasure of dining with them at their own table. The brethren and their wives were in perfect health. Mr. Warren, in the words of the writer, "is a new man," and Mrs. Poor is as well as any of the ladies. The Dryad, who is now, it is supposed, on her passage from Calcutta, is expected in a few weeks, with despatches from the Missionaries themselves.

Extract of a letter from a gentleman at Chapel Hill, N. C. to the Editor of the Weekly Recorder, dated September 10th, 1816.

Certainly it must make the heart of every well-wisher to the prosperity of Zion leap for joy, to know that the glorious work of redemption is rapidly progressing—that God is watering many parts of his vineyard with the out-pourings of his holy Spirit—that the followers of Christ in every part of the world are uniting heart and hand in helping forward the ark of God—that infidelity no longer stalks abroad with an impudent effrontery, but as ashamed is hiding its face—that Missionaries are carrying the glad tidings of salvation to all parts of the world—that the nations of the earth are rapidly supplied with the bread of life, and dagon is falling before the ark of God. Must not every Christian rejoice to behold the reflecting rays of the millennial sun already begin to enlighten our horizon? And how can such information be so conveniently or so rapidly propagated as by the circulation of religious newspapers, conducted by men whose hearts are warmed with love to God, and to the souls of their fellow-creatures, and who earnestly long for that glorious period when there will be no need of teachers, saying, "Know the Lord; for all shall know him, from the least to the greatest."

On the 27th July, a Missionary Society was instituted at Raleigh, for the purpose of sending ministers to preach the Gospel in destitute parts within the bounds of the Synod of North Carolina. A considerable sum was then subscribed. The prospects of the Society are promising. More than 300 dollars have been subscribed in this village. Many of those who compose this Society are men of the first characters in the state. Several gentlemen of the law department are enrolled amongst its members. Its vice-president is one of the associate judges of the United States, but more honourably distinguished by being of that number who profess that this world is not their rest.

Although God has not been pleased to visit us with any remarkable revival of religion in this part of his vineyard, yet we have reason to praise him even for the day of small things. In many places there are marks of his gracious presence, and of his attending the ordinances of his appointment with his blessing. There is evidently an increased attention to the things of religion and the prosperity of the church. Many are praying for "the salvation of Israel to come out of Zion." But, alas! there are many amongst us, who regard none of these things—who are living without God

and without hope in the world—whose conduct evinces that they are aliens from the commonwealth of Israel, and strangers from the covenants of promise. Many are destitute of the means of grace, have none to break the bread of life among them, to tell them of the astonishing love of Jesus, or direct them to the crimson stream that issued from the Saviour's side, and cleanseth from all sin. There are many who rarely hear the "terror of the Lord," that "the wicked shall be turned into hell," or the invitation of the Gospel, "Ho! every one that thirsteth, come ye to the waters," &c. But we have reason to bless God, for any prospects that ministers will be sent to preach the Gospel in destitute parts of the state. The harvest truly is great, but the labourers are few. O that the Lord of the harvest would send forth many faithful labourers into his harvest.

Remarkable revival of religion at Sedgwick and Bluehill, in the District of Maine; communicated in a letter to the Rev. Lucius Bolles, of Salem.

Rev. and dear Sir, SEDGWICK, July 1, 1816.

I embrace the present favourable opportunity, to give you a brief sketch of the work of divine grace, which has appeared in this town and its vicinity, within a short time past. The state of religion continued among us to be much as it was when I wrote you last, till the latter part of February. Previously to this, however, the Lord visited some of the islands and towns, at the westward of us, in pouring out his Holy Spirit, and causing gracious revivals of religion to take place. The work has appeared, ever since, to be progressing towards the east.

The church in this town, and that in Bluehill, back of us from the sea shore, "*hearing,*" as it were "*the sound of a going on the top of the mulberry trees,*" listened themselves, and appointed meetings for fasting and prayer, as the sound drew near. Some time in the month of February, the pastor of the Baptist church in Nobleborough, came on a visit to Bluehill to see his son, who was in a decline, and has since died. Under his preaching the work soon became visible. Its progress was so rapid, that it soon extended into every part of the town. It was solemn and still; but remarkably powerful. Its subjects were children, youth, and the middle aged. We now beheld the multitude of thoughtless, giddy youth, who just before were engaged in the height of vanity, flocking to meetings every day. They seemed to hear, as for their lives, the precious word of God which was dispensed.

There was no very special appearance of this work among us, until the beginning of April. Its commencement and progress in this town have been similar to what has been mentioned above. It soon spread in every direction; East, West, North, and South, through every part of the town. It now prevails rapidly in most of the adjoining towns, all around us. Hence, we have a very pleasing prospect of a general reformation in this part of the country. Oh, dear brother, "*This is our God, we have waited for him, he has come and will save us.*"

Since May 2d,* there have been 121 baptized on a profession of faith, and added to the Baptist church in this town. In Bluehill, 98 have joined the Baptist church, and 28 the Congregational church in that town. The oldest Christians among us say, they never saw a work of grace equal to the present since these eastern regions have been inhabited. They have seen reformations equally powerful, but none before so extensive, and so

* Only two months!

free from corruption and confusion. I could fill many sheets in mentioning particular circumstances, which to us have been of a very interesting nature, but I must forbear.

Lord's day before last, Elder Amos Allen baptized his mother, aged 66. She has lived through all the reformations that have taken place in this town heretofore, and is now evidently a "new creature." On the same baptizing season, four of her grand children were baptized; one of whom was Elder Allen's son, who was also baptized by his father. O, it is enough to affect the most hardened infidel, to attend the prayer meetings of our youth and children, and behold the order they maintain! Their prayers and exhortations are short, but in general to the purpose, and very spiritual. The time is improved in these meetings by the male members; the females also meet by themselves for prayer, and other religious exercises. These meetings have been remarkably instrumental of awakening those who were going on the way to ruin. The work is still going on among us.

[*M. B. M. M.*

OBITUARY NOTICE.

To the Editor of the Christian Herald.

Dear Sir—Having attended the subject of the following memoir, in her last illness, I send you an account of her triumphant death, and should you deem it worthy a place in your excellent paper, you will confer a favour by inserting it.

I was called on Friday, the 20th of July last, to attend an aged lady, Mrs. Margaret Lundergreen, who had been for some time labouring under a severe complaint, which was rapidly hastening her to the house appointed for all living; and I can truly say, that I never before witnessed such an interesting death-bed scene. Death, that awful king of terrors to the ungodly wretch just awakening from his dream of folly and launching into eternity, was in her case entirely divested of its sting:—Yes, it was completely swallowed up in victory. The religion of the despised Nazarene, which for so many ages has encountered the derision and scorn of those who are wise in their own imaginations, now manifested its superiority over the fashionable philosophy of modern times, (which has attempted, but in vain, to soothe the evening of life,) and enabled her to rejoice in the prospect of that dissolution which was to usher her into the eternal world.

It was about eleven years since it pleased God first to direct her serious attention to the great concerns of her salvation, and taught her to live the life of a pilgrim and stranger here upon earth. She was awakened under the preaching of the late eminently pious Dr. Rogers, of this city, when he was discoursing upon the song of the aged Simeon, who, while clasping in his arms the Saviour of the world, cried out, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." After continuing a season in distress, the darkness which surrounded her was removed; the Son of righteousness arose with healing in his wings, and she was enabled to rejoice in the God of her salvation. Having begun, she continued to spend a pious life, until she was called to an inheritance among the saints in light, which took place on the 2d of August, 1816.

It pleased God in his wise providence, who best knows the welfare of his people, and who grants to them as many of this world's

goods as will subserve their everlasting interests, to place her in the humble walks of life, and make her, like her beloved master before her, dependant for her support upon the charity of others; and though she was severely tried, her faith enabled her to overcome all her difficulties, and rest contented with her situation. O that the people of God, when labouring under the deprivation and loss of the things of this world, would only reflect, that the enjoyment of their everlasting estate in Heaven is necessarily connected with their present situation of poverty, otherwise it would most assuredly be different. We cannot suppose that God would heap blessings with such liberal hands upon the poor miserable worldling, who never makes him one return of love and gratitude, and deprive his dear children (for whom he has given the greatest of gifts, even his well-beloved, bosom son, and in whom is all his delight,) of those things which are necessary for their comfort, while passing through the wilderness, unless their happiness in the world to come depended upon it. O comfortable reflection! May it ever be the desire of the saints of God, to throw themselves into the hands of that father who careth for them, and who, to act the part of a kind parent, must direct all things in such a manner as will best further their eternal interests.

During the last three months of Mrs. Lundergreen's life her health gradually declined, and though for a time she expressed many doubts and fears respecting her state, they seemed to be almost, if not entirely gone in the last moments thereof.

On the Saturday evening preceding her death, when she was spoken to respecting her weakness, and her apparent near approach to death—she replied,

> "I feel this mud-wall cottage shake,
> I long to see it fall,
> That I may wing my way above
> To Christ, who is my all."

On Sunday, after awakening from an unusually long slumber, she clasped her arms around the neck of her excellent friend Mrs. Munro, to whose charity she was indebted for many of her comforts, and exclaimed, "Where have I been. I have been with Jesus. I have been with Jesus, O my dear, I wish I could carry you to heaven with me," and then looking around the room, she said, "Has the Lord done such great things for me, to place me in this large room, to provide such nourishment and attendance for me, for such a poor unworthy worm of the dust as I am, and has been pleased to permit my friends to visit, converse, and pray with me, and to be surrounded with so many comforts, when my dear master had not where to lay his head! O bless the Lord my soul, and all within me bless his holy name."

During one of my visits in the evening, I asked her if she were willing to depart—"O yes, Doctor," said she, "I desire to depart to be with Christ, which is far better." She said "she would soon take her seat at the table in heaven, with Abraham, Isaac and Jacob, and sing the new song of Moses and the Lamb"—and

added, "Won't that be a glorious song." One of her aged friends being in the room, she called him, took him by the hand, and said, "We have seen many years together, my dear friend, and now prepare to meet thy God."

From Sunday until the moment she entered into rest, she continued almost uninterruptedly in a happy frame of mind, and would often repeat the following lines:

"Begone, unbelief, my Saviour is near,
And for my relief he will surely appear,
By prayer let me wrestle, and he will perform:
With Christ in the vessel, I smile at the storm."

On Tuesday morning an aged Christian friend visited her, and before he departed, he went to the bed-side, took her by the hand, and said, that to all appearance he would never meet her again in this world. She answered, "She hoped they would soon meet in heaven, as to all appearance he would not tarry long after her,"* and added, "O what a glorious meeting will that be!"

On Wednesday evening she asked a friend, if the frame of mind she was in could be a delusion, to which being answered in the negative, she exclaimed, "No, I know that my redeemer liveth," and then repeated the words

"His love in times past forbids me to think
He will leave me at last in trouble to sink,
Each sweet Ebenezer I have in review,
Confirms his good pleasure to bring me safe through."

On Thursday morning she attempted to repeat a part of a hymn of the pious Watts—"Come, dearest Lord, descend and dwell;" but she was so much exhausted, that it was impossible. She now wished to see no more company, "no person but Christ; he was all in all—the chiefest of ten thousands, and altogether lovely."

On Friday morning, as life now glimmered in the socket, she asked what o'clock it was, and on being told it was half past seven, she opened her eyes, looked around, and said, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." This was the last sentence she ever distinctly uttered. She fell asleep in Jesus, about eleven o'clock at night.

Should the eyes of any unhappy stranger to the religion of Jesus, be cast over the above narrative, may he be constrained to stop for a moment, and ask himself, if it be not worth living the life of a Christian to die such a death.

Believe me, dear sir, to be, &c. JOHN SCUDDER.

KINGSTON SUNDAY SCHOOL, (*in Ulster County, N. Y.*)

CONSTITUTION.

Looking forward to the time when people of colour will be entitled to the rights of citizenship: but, in a more especial manner, taking into consideration the welfare of their immortal souls—The subscribers are deeply impressed with the importance of educating them—whether bond or free, and of whatever age or sex; and, in particular, of enabling them to read the

* Note—This was the case in a few weeks, when he also entered into rest.

Holy Scriptures, as the means, under the blessing of Providence, of their present comfort and eternal salvation.

Therefore, we, the subscribers, do hereby associate under the style of the "KINGSTON SABBATH SCHOOL SOCIETY."

Our object is, gratuitously to teach People of Colour to read the Bible.

All persons, of good moral character, on signing this constitution, become members.

Each member may be assessed to the amount of one dollar, annually, if the funds require it.

A member who contributes ten dollars in money, or in spelling-books, catechisms, testaments or bibles to that value, shall be a member for life; and not subject to annual assessment.

Our officers shall be a President, Vice-President, Treasurer and Secretary, to be chosen on the first Monday of June, annually, or at a special meeting, if necessary.

Our regular meetings shall be quarterly, on the first Mondays of June, September, December, and March.

The officers of the Society shall, in nature of a committee, be the acting board of this association. They shall have power to engage teachers, to collect and apply the funds, to call extra meetings of the Society, to correspond with similar societies, to superintend the schools, to distribute the school-books, to meet as often as they think proper, and generally to transact all the business of the institution: And at each quarterly meeting they shall report their proceedings to the Society for confirmation or advice.

The instruction intended by this Society, is to be furnished on Sabbaths —because it encourages cleanliness in dress; it prevents profanations of the Lord's day; it produces in the mind habitual respect for the Sabbath; it promotes attendance on divine worship, and it leads to the most desirable religious consequences.

Thirty-two gentlemen having signed the above, May 15, 1816, the following officers were elected:

Rev. John Gosman, *President;* Christopher Tappen, *Vice-President;* James Cockburn, *Treasurer;* Edward O'Neil, *Secretary.*

BY-LAWS.

1. The officers have power to make regulations for the school, subject to alteration by the Society.

2. People of Colour may be admitted and remain in school until they can read the Bible.

3. The officers or persons employed by them shall teach the school. Those instructors shall be preferred who teach without pecuniary compensation.

4. Teachers shall strictly enjoin personal cleanliness on the scholars.

5. School shall be opened and closed with some religious exercise.

6. Scholars may be classed: 1. Into those who are unacquainted with letters: 2. Those who spell words of two or more letters: 3. Those who spell words of two or more syllables: 4. Those who read short sentences: 5. Those who begin to read the New Testament: 6. Those who read the Bible.

7. Absentees from school shall account for their absence on the next Sabbath. If absent two or more successive Sabbaths, the teachers shall call upon them; and if sick, shall address them in a suitable manner; if well, but without excuse, they may be expelled.

8. Scholars guilty of lying, profane swearing, stealing, profanation of the Sabbath, disorderly conduct in the church or school, loss or abuse of school books, or other improper or immoral conduct, shall be liable to admonition or expulsion.

9. Every scholar having received the proposed instruction, on leaving the school in good standing, shall be presented with a Bible. The Bibles shall be purchased of the Kingston Female Bible Society.

10. A Committee of four members shall be chosen as the other officers are, and called the VISITING COMMITTEE: one of whom ought always to attend in school, to exhort the scholars and assist in religious exercises.

SCHOOL RULES.

1. Make a list of scholar's names, and note the tardy or absent.
2. Explain the rules applicable to them.
3. Write their names in their books, prefixing their master's name in the possessive case.
4. Note the school books and tracts given out, and to whom.
5. Note offences of which any are guilty, for consideration of punishment.
6. The sexes shall be taught in separate apartments.
7. School hours every Sunday from 8 to 10, morning, and from 5 to 7 afternoon.

These will form the basis of each quarterly report. The above school contains one hundred and fourteen scholars; and as it is a free-school, it is constantly enlarging. The above information has been given with some minuteness, under the hope of establishing similar schools in other parts of this country; where blacks are very numerous. The plan may also be adopted with suitable alterations for the education of poor white children or adults. Sunday schools have been in operation in many parts of the world for several years; and experience has proved them to be uniformly a great benefit to society, and a great blessing to individuals. Any information required for the organization of schools, may be obtained from the above officers. Gentlemen desirous of signing the constitution, will call on the Secretary.

REPORT.

THE Committee required to make the Quarterly Report, have the satisfaction of making known to the Society, a success in the objects of this association, very far beyond their most sanguine expectations. They well knew the determination of some members to persevere in the establishment of a Sabbath School. But they also knew of prejudices to be combated against educating slaves, lest it might, as has been asserted, give them the disposition and the knowledge to conduct a rebellion against the white people; lest it should infuse a spirit of insubordination, incompatible with their menial situation; and, lest it might introduce that levelling principle, which is destructive of the rank and relative duties of social life. We had other difficulties to contend with. It was a new undertaking, none of us having been conversant with the management of a Sabbath school. It may also be remarked, that it required a considerable share of self-denial in slaves, after the hard labours of the week, and the welcome return of a day of bodily rest, to forego that enjoyment, and walk several miles to school twice a day, when several of them, living at a distance from their wives, were accustomed to spend the Sunday in their company.—All these self-denials have been practised: all these prejudices have been subdued: and, in the management of the school, volunteer teachers, both young and old, have exhibited a readiness which we could not have anticipated. The utility of Sabbath Schools is not only admitted, but it is demonstrated. The streets used to be crowded with the idle, the noisy, and the profane. Now, all has a stillness becoming the Lord's day. Divine worship is better attended. Coloured people show a marked civility to the whites generally—from sentiments of gratitude, for their efforts in behalf of this once degraded portion of mankind. It is difficult to say which is the most remarkable—their eagerness to learn, or their promptness in receiving instruction. It seems as if the Father of Spirits imparts to the learners a teachable disposition, and to the teachers willing hearts. That education is the best mean of preventing crimes, is now an acknowledged truth. And that the religion of the Bible will make a bondsman a better servant, is a fact established on a foundation as solid as that divine fabric itself.* The number of

* The Georgetown Messenger says, that as far as his observation extends, (which probably will be the fact in all the southern states) a great progress in moral improvement has invariably followed the instruction afforded to negro slaves.

scholars, of both sexes, and all ages, is one hundred and eighty-two people of colour. This includes eighty-three taught in a separate school by the benevolent ladies of this village, as appears by the annexed report. Among this number, are learners above threescore years, whose foot may be said to stand on the grave, and who seem to feel the importance of being taught the resurrection and the life. The visiting committee have been indefatigable in expounding the scriptures to those who were ignorant of the first principles of morality. While one has planted, and another watered, may He who waters with the richest dews of heaven, give the increase. May the zeal of our associates continue unabated: may neighbouring towns imitate our example: and may our united labours promote the best interests of the Redeemer's kingdom; and the good of the sons and daughters of Ethiopia.

September 2, 1816.

FEMALE SCHOOL.

The teachers of the Female part of the Sabbath School, congratulate the Society on the success of their benevolent institution; and rejoice with them that its present aspect affords ample room to hope that its result will be honourable to themselves, and unspeakably beneficial to the objects of their charity.—The female department, at present, consists of twenty-two teachers, and eighty-three scholars; and it is difficult to determine which exhibits the most intense application, the teachers or the learners. Cheerfulness and alacrity mark the features of all; the improvement of the pupils is visible generally; and, in many instances, remarkable. Some, who were utterly unacquainted with the use of the pen, can already form letters in large-hand tolerably well: and several, who began in the alphabet, are now in one or more syllables. Many, who knew nothing of Brown's catechism, have made considerable progress in committing it to memory; and a number are learning the Heidelbergh Catechism, together with portions of scripture. The constant regard of the pupils to personal neatness; their decent behaviour during the school-hours; but, above all, their increasing thirst for religious instruction, is a source of heartfelt satisfaction to their teachers; and deemed a rich reward for their labours. They have seen, with emotions not to be described, the ready tear start from the eye, and roll down the cheek, when speaking to them of the *fulness* and *love* of the *Saviour*. Surely the blessing of many souls that were ready to perish for lack of knowledge will rest upon the Society; and will not all unite in the angelic song, "Glory to God in the highest; on earth peace, good will to man."

AFRICAN THEOLOGICAL SCHOOL.

At the late meeting of the *Synod of New-York and New-Jersey*, convened in this city, the subject of providing the means for qualifying young men of colour to become teachers and preachers of the Gospel to their brethren in the United States and elsewhere, having come before that body for their consideration, a committee (consisting of the Rev. Dr. Miller, Rev. Dr. Richards, Rev. Dr. Griffin, Rev. Mr. Finley, and Rev. Mr. Fisher) was appointed to consider the subject, who presented the following *report*, which was unanimously adopted: viz.

"The Synod will annually appoint by ballot a board of twelve directors, consisting of six ministers and six laymen, who shall be employed to fix the place for the school; to collect funds; to employ a teacher or teachers; to examine and admit scholars; to

visit the school; to reprove, as circumstances may require; and to superintend all the concerns of the establishment."

"The Board shall appoint their own officers (including a Treasurer,) and shall make their own by-laws, which, together with their minutes and a general report of their proceedings, they shall annually submit to Synod."

"Those who are admitted into the school must come well recommended, afford evidence of talents, discretion and piety; and be able to read and write."

The following gentlemen were elected by Synod, Directors of the Institution for the present year: viz. Rev. Dr. James Richards, Rev. Dr. Edward D. Griffin, Rev. Dr. J. B. Romeyn, Rev. Robert Finley, Rev. John M'Dowell, Rev. Gardiner Spring;—Hon. Aaron Ogden, Hon. Samuel Bayard, Joseph C. Hornblower, and Messrs. Zechariah Lewis, John E. Caldwell, and Rensselaer Havens.

In No. 24, 1st volume of Christian Herald, we mentioned by mistake the Stamford Bible Society, (Connecticut) as auxiliary to the American Bible Society. We should have said the *Fairfield County* Bible Society, in the same state.

The Westfield Bible Society (New-Jersey) was instituted 22d August last, auxiliary to the American Bible Society—Rev. Mr. Picton, President, Mr. Geo. Chilton, Secretary.

The young people of the town of Milton, (Con.) have constituted their pastor, the Rev. Sylvanus Haight, a member of the American Bible Society for life.

Noble example.—Major John Pinkerton has left to each of the two Religious Societies in Londonderry, not far from 8000 dollars, for the support of the Gospel; and 12,000 dollars as a fund to the Academy, lately incorporated in that town, by the name of the Pinkerton Academy.

A liberal bequest.—The late Hon. Judge Ellis, of New-Hampshire, has bequeathed 5000 dollars to the Congregational Society in Clermont, for the support of the Gospel Ministry.

The youth in the town of Goshen (Con.) met on the first Wednesday of September last, for the purpose of forming themselves into a Society to aid in the education of heathen children.

Between fifty and sixty joined the Society on the day of its formation, and paid on the same day into the Treasury twenty-five dollars. Some have joined since. The members are generally between four and sixteen years of age.

This Society has it in view to support at least one heathen child in the family of the Missionaries at Bombay.

And it may be proper to state, that this Society is entirely exclusive of a Ladies' and Gentlemen's Society for the education of young men for the ministry; a Foreign Mission Society, and a Ladies' Society for instructing and clothing the poor, which had previously been formed in the town.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, November* 2, 1816. [No. 6.

MEDITATIONS ON PSALM XXIII. 4.

Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.

ART thou, O Christian, approaching the borders of the valley of the shadow of death; and are all earthly things fast fading from thy sight? O well is it with thee, and happy shalt thou be! Be of good comfort; He whom thy soul loveth, calleth for thee, Rejoice, and be exceeding glad for thy warfare is accomplished. Behold, thy Zoar is near to flee unto; haste thee thither, for eternal rest and fulness of joy await thee! The firmament which overspreads the waste howling wilderness, may be black with clouds, and the windy storm and tempest may beat upon thy head; but underneath thee are the everlasting arms. The eternal God is thy refuge: and thus thou wilt be preserved until this tyranny be overpast. O fear no evil, for He is with thee; He will both strengthen and comfort thee. He will not forsake thee, when thy strength faileth; for he stands engaged to cause thee always to triumph in *Christ*. Knowest thou not that the righteous is taken away from the evil to come, and entereth into peace? (Isa. lvii. 1, 2.) Thy gracious God, having faithfully guided thee by his counsel, all the days of the years of thy pilgrimage, is now on the point of receiving thee to glory. Thou hast painfully experienced that all below the skies is vanity and vexation of spirit. Sin has mixed the wormwood and the gall with the purest earthly joys. Disappointment and change, losses, bereavements, sickness, and death, are so constantly attendant upon man, that the most valuable temporal possessions, and sweetest creature comforts, perish in the very using. But thou knowest, that when thy earthly house of this tabernacle is dissolved, thou hast a building of God, an house not made with hands, eternal in the heavens: there are pleasures for evermore. To these thy God is calling thee. Thou art now taking leave for ever of sorrow and suffering: there shall be no more curse, no more death; for he that is dead is freed from sin. Sin brought into the world the curse, death, and suffering; and therefore, when sin expires, and thy released soul springs forth of the body, unblameable in holiness," rising triumphantly to the throne of God;

all the destructive consequences of sin will pass away for ever, and unmixed bliss be thy everlasting portion in the presence of God and of the Lamb. Thou shalt "hunger no more, neither thirst any more; neither shall the sun light on thee by day, nor any heat. For the Lamb, which is in the midst of the throne, shall feed thee, and shall lead thee unto living fountains of waters; and God shall wipe away all tears from thy eyes."

BIB. MAG.

THE TRIUMPHS OF GRACE IN A DYING HOUR.

OF all subjects which concern men, death is universally acknowledged to be the most interesting and momentous. It is appointed by the irrevocable decree of heaven, that *all must* die. "There is no discharge in this warfare." The silver cords of that fleeting life, which we now enjoy, must, ere long, be loosened; the pins of this earthly tabernacle must shortly be taken out; the crimson current of our veins must soon stagnate, and the pulse forget to beat; the eye, which now sparkles with life, and the cheek, which now blooms with health, must both submit to the stroke of the pallid king of terrors; "because man goeth to his long home, and the mourners go about the streets;" for "the dust must return unto the earth as it was, and the spirit return unto God that gave it." But amidst the gloom and horror with which these considerations overwhelm our minds, how delightfully consoling is the recollection of those, (those, indeed, who are now, through faith and patience, inheriting the promises,) who, whilst bidding adieu to time, and entering upon the confines of eternity, have been seen to triumph in the very article of death; to "overcome" their last enemy "through the blood of the Lamb," and thus to have given a most convincing testimony of the faithfulners of a covenant God in their dying moments. IB.

HOSPITALITY REWARDED.

THE Czar Ivan, Emperor of Russia, who reigned about the middle of the sixteenth century, was no less admired for the unbiassed manner in which he administered justice, than he was beloved for the benevolence of his heart. Though it was impossible for the Czar to drive poverty from his dominions, yet the industrious and the unfortunate might always depend upon his care; and he frequently used to conceal his greatness under the garb of misery, for the purpose of discovering objects who were really distressed.

One day he was resolved to try the disposition of his subjects, and see how far they were inclined to afford their fellow-creatures relief; for this purpose he dressed himself in tattered apparel, and sallied out into the street. He walked to a village a short distance from Moscow, and told a piteous tale at almost every door; but the distress he feigned made no impression upon the inhabitants,

and not one of them had humanity enough to give him the least relief.—Full of indignation at the barbarity of their conduct, he was just going to quit the place, when he perceived a solitary cottage, more humble in appearance than any of those at which he had begged. To this humble habitation he bent his footsteps, and knocked with apparent humility at the door, which was immediately opened by the possessor, who, in a tone of kindness, inquired what he wanted, or with whom he wished to speak.

"I am almost dying with fatigue and hunger," said the Emperor, "and implore you to give me a lodging for the night." "Alas!" replied the peasant, "you will have but poor fare with us; for, my friend, you are come at an unlucky time, as my poor wife is in labour, and I doubt you will not be able to sleep. But come in; for at least you will be sheltered from the weather; and such as I can give you, you shall be welcome to eat."

The delighted Czar entered the little dwelling; and the first objects that struck him were two children in a cradle asleep; another, about three years old, was lying upon an old rug near them; and two others a little older, were upon their knees, praying to the Almighty to *preserve* their *mother*, whose complaining voice they heard from an inner room.

"Sit down," said the peasant, "and I will go and get you something for supper; for I have not any thing in the house." He soon returned with some eggs, brown bread and honey, of which he begged the Emperor would freely eat.—"My heart," continued he, "is too full to eat at present; for I feel too much for the sufferings of my beloved wife!"

"Your charity and hospitality," replied the Emperor, "must bring down blessings upon your head; and I am sure God will reward your goodness!"—"Pray to God, my good friend, that my wife may be preserved to me," said the peasant, "for that is all I wish for in this world." "And is that *all* you *wish* for to make you *happy?*" inquired his august visitor. "All I wish for?" he rejoined. "Ah! judge for yourself: I have five fine children; a wife who loves me tenderly; a father and mother, both in good health; and my labour is sufficient to maintain them all!"

"But your cottage is too small for comfort," said the Czar. "I find it large enough, for it contains us all," replied the man. In a short time after this conversation, this contented being's happiness was made complete; his wife was safe; another son was born, and the delighted parent presented the infant to his royal guest. "Look, look!" said he, "this is the *sixth* she has brought me! What a fine child it is! May God preserve him, as he has done my others!" The Czar, affected at the domestic scene, took the infant from its fond parent's arms, and looking in its face, declared he saw marks of future greatness depicted in his features. The peasant smiled at the prediction, and soon after the happy family retired to rest. Their beds were merely made of straw;

and the ruler of the great Russian empire stretched himself upon a floor of earth. The peasant and his innocent little ones soon fell into a profound sleep; whilst the Czar, unaccustomed to such a resting place, sat upright, contemplating the scene around him with surprise!

The peasant, as he was accustomed, awoke at the break of day, when the Emperor informed him he must return to Moscow; but begged he might be *god-father* to the child, who, as was the custom of the country, was to be christened in the course of the day. "I will be with you," said the Emperor, "in the space of a few hours. But promise me to wait; and during my absence, I will mention the treatment I have received, to a benevolent, kind-hearted man, who, I am sure will be your friend." The peasant promised and kept his word; but, as his expected guest did not return within the time he named, the christening could not be delayed, when, just as they were setting out for church, the Emperor's body guards were seen preceding several elegant equipages, and followed by the Emperor himself! The peasant, of course, could not recognize his humble guest in the superb habiliments of the prince, and was petrified with astonishment at observing the splendid retinue drawn up before his humble dwelling. The Czar stepped out, and taking the infant from its father's arms, said, "I promised you a god-father this morning, and now I am going to fulfil my word. Yesterday *you* performed the duties of *humanity; today* I am come to fulfil the most delightful duty of a sovereign—that of *rewarding* virtue. I will not remove you from a situation to which you do so much honour, and the innocence and tranquillity which I envy; but I will bestow upon you such things as shall add to your felicity. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality! Your new-born child shall become my ward; for you may remember, that *I prophesied* he *would* be *fortunate*."

The happy father could not express his joy, but tears of gratitude ran down his cheeks, and spoke more favourably than words. The Emperor himself was quite affected, and so were all who beheld the pleasing sight. As soon as the christening was over, the child was restored to the arms of its delighted mother, but with orders from the Czar, that as soon as it was old enough to be weaned, it should be nursed under his immediate care; and accordingly it was sent to the palace, where it received the advantage of an excellent education, and the Emperor's prognostic at his birth was completely fulfilled: for he was, at a proper period, placed at the head of one of the first departments in the empire, which he filled with advantage to society, and honour to himself.

Extracts from the 2d Report of the Baptist Board of Foreign Missions convened in this city June last.

ADDRESS.

The Baptist Board of Foreign Missions have once more the pleasure of addressing the friends of the cause of the Redeemer, who are generously

engaged in giving energy to Missionary exertion. They rejoice in the success which has thus far attended their labours; and maintain an humble, yet entire confidence in His gracious assistance, whose glory in the salvation of millions must be manifested.

They are sensible that a series of uninterrupted prosperity ought not to be expected. No individual believer, no church of Christ, no societies formed and combined for the propagation of the Gospel, have ever enjoyed it. The powers of earth and hell are leagued to impede the kingdom of the Messiah. The Missionary breeze that has descended on the waters of the church may, by mistaken persons, be regarded as undesirable, troublous, and about to produce no real good. Where a tender and zealous concern for the honour of Christ and the salvation of men; where a mind enlarged by the study of prophecy, by the perusal of Missionary Accounts, by intercourse with men raised up of God to deny themselves and devote their days to labours among the heathen, exist not, who can be surprised that misconception should be followed with false representation, and apathy condemn the risings of evangelic ardour.—Let mission societies, and the boards that conduct their concerns, calculate on obstructions like these.

An error against which it becomes the friends of missions carefully to guard, is the expectation that their plans and contributions shall *immediately* produce great and animating effects. A language, and in some instances a very difficult one, is to be acquired, before a Missionary can begin his labours; when they are commenced, it is merely the seed-time, not the harvest. A minister of Jesus introduced among the heathen, is placed in circumstances peculiarly delicate. When he observes their attachment to superstitions which have obtained sanction in the minds of idolaters by the approbation of ages, and of thousands of their populace, their priests and their philosophers; a sense of his own insufficiency, the temptations of the adversary, and the occasional assaults of unbelief, to which the best of men are subject, may often originate despairing sentiments. Should he at any time express them, the sympathies of the disciples of Christ ought to be called into exercise. It were foolish and cruel to conclude a station untenable, or an adventure abortive, because existing aspects may have created temporary dismay; and still more so to censure a Missionary for having not done what God alone can accomplish. The kingdoms of this world must become the Lord's. Burmah shall as assuredly bow to the Messiah as shall the United States, or Europe, or Hindoostan. God, in his providence, opens channels for the diffusion of his gospel; and in ways transcending all human calculation, levels mountainous impediments into plains. The Moravian Missionaries laboured long without any visible fruit. At the expiration of six years the Baptist Missionaries in Bengal were not satisfied that a solitary native had been converted to Christ. The preface to the 2d volume of the Periodical Accounts, relative to the Baptist Missionary Society in England, contains the following impressive sentiments:

"As great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made a promise of a son to Abraham; but five and twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity: there the performance required a period of nearly 500 years. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed: this promise was nearly 2000 years ere it came to pass. These events resemble the oval streaks in the trunk of a tree, which mark its annual growth; each describes a larger compass than that which precedes; and all which precede are preparatory to that which follows.

"There is something analogous to this in almost all the operations of grace. The heart of an individual is seldom if ever known to be effectually renewed, without some preceding convictions; though those convictions may have nothing in them spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life, on the prophet's prophesying upon them; but first there was a *noise;* then a *shaking ;* then a *coming together*, bone to his bone; then they were covered with sinews and flesh and skin ; and last of all, inspired with the breath of life, *lived and stood up an exceeding great army.*"

Information from different sources* has been communicated to the Board, that Mr. Felix Carey has seceded from the professed work of a Missionary in Burmah, and directed his views to medical and political pursuits. Let no man of God be discouraged on this account. Such secessions may be expected while Missionaries are men of like passions with ourselves. It requires the faith of a Moses to contemn the charms of a palace. Possibly the recedure may be only a transient one. Should it even continue, we are not warranted to suppose Mr. Carey an enemy. He can never forget the prayers, the toils, the voluntary privations of his excellent father. Though he sustain not the glorious character of a Missionary, his influence at court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Hesther, without any design on her part, effected the deliverance of the Jews. It ought not to be forgotten that much has been done by Mr. Carey already. He has facilitated the future labours of Missionaries by translating the gospel of Matthew into the Burman language, and compiling for their use a comprehensive grammar and dictionary.

On the determination of the Board to send out to brother Judson and wife at Rangoon, Mr. George H. Hough, his wife and two children, and Mrs. White, they found considerable difficulty as to the means of their conveyance. Disappointed in their hopes of a passage by a New-England vessel, they were at a loss in what direction to turn their inquiries—A kind Providence, at an unexpected moment, banished their solicitudes, and offered an occasion for gratitude and praise. Edward Thompson, Esq. of Philadelphia, who, to the opulence of the merchant, unites the politeness of the gentleman, and the benevolence of a christian, was at this very time about sending two vessels to Calcutta: the Thomas Scattergood and the Benjamin Rush. On application to him for a passage, with the same beneficent temper which the worthy Robert Ralston, Esq. has on former occasions displayed, he offered the use of either of the vessels to the Board free of charge. They were both newly copper-bottomed, and each had gone only a single voyage. For beauty, strength, and facility of sailing, they were surpassed by few, if any, in the Philadelphia harbour. Some preference having been expressed for the Benjamin Rush, Mr. T. had new cabins fitted up. He supplied gratuitously all the provisions necessary for their passage.

A few days before their sailing, our beloved friends were commended to divine preservation at a public prayer meeting. On the 11th of December last, at the notice of a few hours, Mr. Hough, with his family, and Mrs. White, embarked in the steam-boat for Newcastle, and the day following went on board the Benjamin Rush, and descended to Reedy Island. About the 20th they put out to sea. It is probable before the present time

* A letter of instructions of brother Hough and family, was written and presented many months before the above intelligence arrived.

they have reached Calcutta; at which place they are within a fortnight's sail of Rangoon.

As a small but very sincere testimony of the thanks of the Board, for the generosity of Mr. T. who not only has furnished a vessel on the present occasion, but offered his assistance at any future one, the Board of Missions elected him an honorary member of their body, which relation he has had the goodness cheerfully to accept. May he receive an ample recompempense from the God of providence and salvation.

The "INSTRUCTIONS" given to our friends on their leaving their native shores, will be found in the subsequent pages.

The Board have reviewed with sincere satisfaction the unwearied and successful exertions, during the year past, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the presidency of a respectable University in Kentucky have not been able to divert him from his Missionary career. He is appointed, until the Convention shall meet, to continue his endeavours to originate new societies, and to systematize measures for an easy and regular intercommunication between the Board and Mission Institutions. In his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attentions and fraternal aid of all who long for the glory of the latter days.

The contributions of the followers of Christ may be expected to bear some proportion to the magnitude of the object which invites them. Were the sending of two or three Missionaries to a distant region, all that was contemplated by the formation of Mission Societies, and by the CONVENTION of brethren from the different parts of the Union, subscriptions to an amount comparatively trivial, would be all that could be needed. The generous endeavours of the brethren throughout our Union, evince that their views are more comprehensive. They appear to act on the principle, that the disciples of Christ ought not to calculate on rest from Missionary labour, until the knowledge of the Lord shall have covered the earth as the waters the sea. Their liberal contributions detailed in the treasurer's account, it is hoped, will increase and multiply. The Board ask their support only in the same proportion as they shall find their benevolence devoted exclusively, and with conscientious care, to the honour of the Redeemer.

The Board are sensible, that the harvest truly is plenteous. Not only are Missionaries wanting in lands involved in the darkness of heathenism, but also in those sections of our own country where labourers are not found. At the meeting of the CONVENTION in May ensuing, it is believed that the propriety of originating a Western Mission, on a large scale, embracing the country beyond the Missisippi, will engage the deliberations of its members. The promise must receive its accomplishment, that men shall "fear the name of the Lord from the West," as well as "his glory from the rising of the sun." "They that dwell in the wilderness shall bow before him."

The church of the Lord Jesus has lately assumed an appearance she never before exhibited; she has risen from the dust, and put on her beautiful garments. Every succeeding year supplies new and surprising intelligence, as to the progress of Bible and Missionary institutions. The prayers of the saints are receiving abundant answers, and their labours are renewed. "Blessed be the Lord God, the God of Israel, who alone doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."

Extracts from the minutes of the Meeting of the Board in New-York.

June 20.—Resolved, that the itinerant services of our brother Luther Rice, as the agent of this Board within the United States, in exciting the public mind more generally to engage in missionary exertions, and assisting in the organization of auxiliary societies for carrying the missionary design into execution, have been crowned with the happiest success, and are satisfactory to this Board.

Resolved, that the said Luther Rice be continued, until the sitting of the Convention, the agent of this Board in the same zealous and faithful exertions within the United States; under such general advice and direction as to the field of his itinerant duties, as from time to time shall be issued to him from this Board.

The committee appointed relative to the subject of a mission westward, and beyond the Mississippi, beg leave to state, that in their opinion an effort of this kind deserves an early and zealous attention. They possess the persuasion that the ensuing Convention will take the measure into serious consideration, and give to it that attention which its importance demands. The report was accepted.

Resolved, that the Corresponding Secretary be, and he is hereby requested to address a letter to the American Board of Commissioners for Foreign Missions, and also to the Baptist Missionary Society in England, inviting them respectively to a friendly and steady reciprocation of reports, publications, missionary information, and mutual good offices in aid of our united efforts for the glory of God, and the everlasting welfare of immortal souls.

Resolved, that the sum of 73 dollars, 3 cents, which has been received into the treasury of this Board for the special purpose of *translating the Scriptures* into heathen languages, and the further sum of 1000 dollars out of the funds of this Board be, and the same hereby is, appropriated for that purpose, by presenting the same to the Rev. Messrs. Wm. Carey, Joshua Marshman, and Wm. Ward, at Serampore, to be by them, and at their discretion, employed in the Scripture translations; and that the Treasurer of the Board be required to pay per order those several sums to the Rev. Wm. Staughton, to be by him transmitted to the aforesaid gentlemen at Serampore, without delay, pursuant to the object of this resolution.

Resolved, that having heard that an invitation has been presented to brother Rice, to accept the Presidency of the Transylvania University, Kentucky, and possessing evidence that from a principle of attachment to the missionary cause, he has declined accepting the appointment; this Board declare the pleasure they feel in the occurrence, and their conviction that the glorious Redeemer will abundantly compensate every privation incurred for the sake of His name.

The committee appointed on the subject of conferring with brother Rice, as to the field of his labours during the current year, until the meeting of the next Baptist Convention for foreign missions, beg leave to state, that as soon as the Report is published, he proceed to Virginia, supply the associations with the report, and attend the General Meeting of Correspondence in North-Carolina, the 1st of August, where he will enjoy facilities in supplying the associations in the latter state, and accomplishing those objects of importance which circumstances may encourage. Let him attend as many associations in the south and west as may be in his power, visiting, if possible, St. Louis and its vicinity; and spend the winter forming mission societies, collecting monies, and effectuating arrangements for keeping up a regular intercourse between the Board and all the associations and mission societies in the United States.

While these general instructions are offered, the committee conceive that confidence should be placed in our brother Rice in making such incidental variations as the providence of God may direct.

Resolved, that a Circular be issued by the Corresponding Secretary of the Board, addressed to the associations and mission societies, with a view of exciting their endeavours in the common cause, and facilitating their general unity with this Board.

Resolved, that 1000 dollars be forwarded to Brethren Carey, Marshman, and Ward, at Serampore, for the use of our missionary brethren Judson and Hough, and their families, at Rangoon.

OFFICERS OF THE BOARD.

Rev. *Thomas Baldwin*, D. D. President, Boston, Massachusetts; *Thomas Shields*, Esq. 1st Vice-President, Philadelphia; Rev. *Burgiss Allison*, D.D. 2d Vice-President, Burlington, N. J.; Rev. *William Staughton*, D.D. Corresponding Secretary, Philadelphia; Rev. *William White*, A.M. Recording Secretary, Philadelphia; *John Cauldwell*, Esq. Treasurer, New-York.

AMERICAN BIBLE SOCIETY.

At a meeting of a number of gentlemen of Portsmouth, Oct. 15, 1816, to consider if any measures, and if any what, should be taken to aid the funds of the *American Bible Society*, it was thought something ought to be done. A committee was appointed, consisting of Deacon *Amos Tappan*, the Rev. *N. Parker*, and the Rev. *I. W. Putnam*, for the following purposes, viz.

1. To prepare an address to the public on the subject of Bible Institutions, to be inserted in the papers of the town.

2. To engage the clergymen of the town and vicinity to address their several societies on the subject of the American Bible Society.

3. To circulate subscription papers, to solicit patronage, either to the A. B. S. or the N. H. Bible Society, the latter having become auxiliary to the former.

At a meeting of a number of respectable inhabitants of the county of Madison, convened in the Village of Cazenovia, at the house of Wm. Hatch, innkeeper, on Tuesday evening, the 1st of October, 1816, for the purpose of taking into consideration the expediency of forming a Bible Society in this county.

The hon. PETER SMITH, Esq. was called to the chair, and Col. JOHN LINCKLAEN, was chosen Secretary.

The Rev. Mr. Brown, being present, was requested to open the meeting with prayer, after which, the Secretary read the address to the people of the United States, published at the formation of the American Bible Society, whereupon, various observations were made suitable to the occasion by the Rev. Mr. Brown, and Mr. Madock. When, on motion, it was

Resolved unanimously, That this meeting now organize itself into a county Bible Society, *Auxiliary to the American Bible Society*.

The following persons were elected officers of the society for the ensuing year, viz.

Col. JOHN LINCKLAEN, President.
Hon. PETER SMITH, Esq. Vice-President.
Rev. JOHN BROWN, Secretary.
PERRY G. CHILDS, Esq. Treasurer.

The following address drafted by a Committee consisting of Messrs. Brown, Lincklaen, and John Peck, was presented at the meeting, on the following day.

To the Inhabitants of Madison County, State of N. Y.

You have heard much within a short period, of the efforts hitherto unequalled now making for the diffusion of Christian knowledge in every part of the world. Of the vast progress already attained towards the accomplishment of this immensely desirable object, by the exertions of Bible Societies in the east, you have frequently been informed. To the existence and wisely directed efforts of similar institutions in our own country, you have not, it is presumed, been strangers. Recently you have seen, and, as we would hope with joy too, inscribed on the annals of this nation, the name of the American Bible Society.

But, fellow-citizens, you have already been merely spectators of such scenes too long. It is time that you become yourselves actors, and achieve something of the same character, of which others may be spectators.

The preceding paragraphs inform you of the establishment of a society, auxiliary to the one last mentioned, intended for the whole of this county, whose sole object is "to encourage a wider circulation of the Holy Scriptures."

The design of this address is to solicit your co-operation, by becoming its members, and lending to its funds such aid as may be within your power.

Your co-operation in this respect is necessary. It is necessary within our own limits, and in places immediately adjacent. The opinion very naturally and generally embraced, that all living in a Christian Country possess the Holy Scriptures, is a great and dangerous mistake.—In parts of our land most highly favoured, and for the longest period too, with religious privileges, many, on inquiry, have been found destitute of these invaluable treasures. What, then, would be the result of a careful inquiry among ourselves? Multitudes—yes multitudes, were such an inquiry to be made, would, no doubt, be found without a Bible in their dwellings, on which they could lay their hand or fasten their eye! Nor would the fact be found the reverse beyond our limits. All reports concur in representing the western and southern part of our country as being, in an alarming degree, destitute of the word of life. And more deplorable still is the condition of thousands and

thousands living to the north, and particularly to the west and south of the United States! And, if possible, far more wretched still is the condition of millions sunken in the darkness of paganism, or bound in Mahommedan imposture.

Your co-operation, therefore, is necessary—imperiously necessary. There is among ourselves, in other parts of our country, and through the greater portion of the world, a demand for Bibles which no existing establishments can supply.

To put forth your exertions in behalf of the object of this Society is your indispensable duty. Are we under obligations, so far as our abilities will admit, to feed the hungry, clothe the naked, and comfort the afflicted; and, is it not equally our duty—nay, is it not far more our duty, so far as our ability will admit, to bestow upon those destitute of it, the gospel of the Grace of God—a Gospel that brings life and immortality to light—revealing a Saviour and whatever can cheer the life that now is, or the one which is to come? Ah! what must be the character of that heart which can witness a neighbour living in ignorance—countrymen walking in darkness, and fellow creatures bowing down to idols, or settled in the most confirmed delusion, through the want of that light contained in the Bible, and yet have no sincere desire to bestow the sacred bequest!!

Your exertions for a wider circulation of the Holy Scriptures, can be put forth with far greater effect in unison with those of the American Bible Society, than in any other way. By purchasing of that body the Bibles which you would distribute among destitute neighbours, you will obtain them at a price considerably reduced from what they can elsewhere be obtained, and by placing in their hands those sums which you would bestow on the destitute in remote places—the avails of your charity would be transmitted with far greater facility, and with much less expense than could possibly be accomplished by any care or exertion of your own. Your charity, therefore, would avail more, and with far less care and trouble to yourselves, by acting in a way of co-operation, than in any insulated or divided manner whatever.

In concurring with our wishes, you will only act agreeably to the character of the times in which we live. The present is emphatically a period of exertion. Beneficent *action* rather than beneficent *profession*, is now the prevailing criterion of Christian character. He who does not *act* in subserviency to the advancement of the Redeemer's Kingdom, let his religious creed or connexion be what it may, is no longer numbered among the righteous in the world. The individual whose treasures are penuriously withholden from benevolent objects, or grudgingly bestowed for their accomplishment, is, without hesitation, placed in the ranks of those who are *seeking their own things and not the things of Christ.* The inhabitants, therefore, of this county, in remaining only admiring spectators of the wonders of charity now wrought in the earth, would,

in the estimation of all enlightened appraisers of Christian character, only sit in the seat of those in whose hearts and lives the spirit of the gospel is a stranger.

To the co-operation which we solicit, you are bound by the obligations of gratitude Parents or benefactors, who are now perhaps in the world of spirits, gave unto you the treasures which we solicit your aid in bestowing upon those who have neither parents nor benefactors to seek their spiritual welfare. Entirely within your own recollection also—the territory you inhabit was a field over which the eye of beneficence cast a compassionate look. Here Bibles in great numbers have been sent at the direction of Bible Societies.

Your condition is now changed. The howling wilderness has become a fruitful field, and its inhabitants are generally able to bestow upon others the charity which many of their own number once received.

Fellow-citizens—You now have an opportunity for expressing to the Supreme Disposer of events, your gratitude for all the means you enjoy for receiving and communicating good. *The earth is the Lord's, and the fulness thereof*, and it is infinite condescension in him to form any purposes dependent in their accomplishment on the liberal and beneficent exertions of his creatures. But such are his purposes respecting the universal diffusion of his truth. This truth *must* irradiate every clime, and *be transmitted* to every age, and human exertions *must* accomplish it.

Come forward, then, with your aid—gladly and extensively co-operate with the liberal and the good, with emperors on their thrones, and peasants in their cottages, in diffusing those "leaves" which *are for the healing of the nations.*

Some of you are opulent. Plenty is in your dwellings. From you much may be reasonably expected. From your abundance the treasury of the Lord must receive in no small degree every year.

Some of you, poor when you left the land of your nativity, have here risen to affluence. Providence has smiled upon your pursuits, and most which you have undertaken has prospered. As an expression of gratitude to that Providence, you are now under obligations to make remittances proportionate to your possessions, for the immortal welfare of the poor and destitute even in other lands.

Some of you are in circumstances less favourable. The exigences of the year demand most of what the year furnishes. But think not that you are exempt from the claims of those who are famishing for the bread of life. Their circumstances demand one Bible or more at your hands every year. And this demand, without the least injury to yourselves or families, you can answer by retrenching *only a little* from a *few* of the indulgences which you now practise.

Some, nay many of you, are the professors of that religion whose essence and whose glory is, that charity which seeketh not her own. You we fondly expect will act in character, as the decided friends

of those Scriptures which, if your professions be not insincere, *are the joy and the rejoicing of your hearts.* No parsimonious or reluctant giver will be expected or excused in your number. The spirit of Christianity will prompt you in behalf of such an object as the present—to exceed your ability rather than fall short of it—to cast all your living into the treasury of the Lord, rather than deposit nothing.

And now, fellow-citizens, need further considerations in respect to any of you be urged? If so, reflect one moment on the success which has already crowned the species of exertions we solicit, and the reward in store for those who, from proper motives, have put these exertions forth.

Look to the British and Foreign Bible Society, an institution a few years since without existence. Already has it distributed more than a million of Bibles and Testaments, gladdening not only the British empire and other parts of Christendom, but many portions of the Heathen world with the fruits of its beneficence! Behold also the kindred Societies which it has been the means of forming, already beginning to emulate it in exertion and usefulness: How many have these efforts made the children of the light, who otherwise would have continued, and probably have perished in the dominions of darkness.

God is able to crown your efforts with similar success—but should he not, in making them in a proper manner, you will not only perform your duty, but will be sure of a glorious and an eternal reward. The pencil of inspiration hath written—*It is more blessed to give than to receive. He that watereth shall be watered also himself. The liberal deviseth liberal things, and by liberal things shall he stand.*

New Missionary Establishment Proposed.

MARIETTA, Sept. 26, 1816.

SIR—Viewing it of great utility, that Christian Missionaries act in concert; and, whereas no such concert is known in this Western country;—We, the subscribers, do respectfully submit to the consideration of the Missionary Societies in the Eastern section of the Union, the following *Plan of a Missionary Establishment for the State of Ohio.*

1. It is recommended that all the Missionaries appointed to labour in this state, hold a General Meeting at Granville*, Licking county, on the first Wednesday of October, 1817.

2. That each Missionary bestow his labours on such county, as shall be thought most advisable by the Establishment.

* This is not only about the centre of that of the state, in point of territory, but also the centre of that part of the population of the state, which are most the objects of Missionary charity.

3. There shall be, annually, at the seat of the Establishment, a General Meeting of the Missionaries, to make report of their labours and success for the past year; a summary of which shall be laid before the Societies supporting the establishment;—and also to concert such measures as they shall deem best calculated to promote the cause of religion within their own bounds.

4. Should any Missionary of this Establishment act unbecoming the character of a Christian Missionary, it shall be the duty of this Establishment to inform the Society from which he was sent.

5. Any Bibles or Tracts forwarded to the Establishment, shall be faithfully disposed of, agreeably to the wishes of the donors.

6. In regard to church government, the Missionaries of this Establishment are to take for their rule, the plan jointly recommended by the General Assembly of the Presbyterian Church and the General Association of Connecticut.

7. Any Missionaries wishing instructions relative to their labours previous to the first General Meeting of the Establishment, can receive the same, on application to the Rev. Timothy Harris, of Granville.

The above plan, sir, is deemed best calculated to unite the efforts and secure the pecuniary aid of the people in this country, do lasting good, and prepare the way, by gathering churches and forming congregations for the permanent settlement of Gospel Ministers. It will also open a more inviting door for the employment of ministers who have families, and afford them much encouragement. It is also thought advisable that a similar Establishment be formed in every needy state and territory, as early as possible; that all Missionary Societies may know where to send their Missionaries, and have them labour to the best advantage.

Not knowing who the Secretary of the Massachusetts Missionary Society is, we beg leave, sir, to address this letter to you, with a request that you would lay it before the Board, Committee or Directors of that Society as early as possible; and also (in case the Foreign Mission Society are turning their attention this way) before their honourable Board. By so doing, you will oblige

Yours, &c.

LYMAN POTTER,
SAMUEL P. ROBBINS,
TIMOTHY HARRIS,
BURR BALDWIN, Missionary.

P. S. Possibly the publication of the above plan may be of use. You are at liberty, sir, to make any use of it, and also of the letter, that you may think proper. The country is *deplorably destitute;* and it seems as if *something must be done.*

New-Haven Auxiliary Bible Society.

From the Religious Intelligencer.

On Thursday, the 17th inst. agreeable to notice, a number of gentlemen of this city, and of the adjacent towns, convened at the State-House, for

the purpose of forming a Bible Society for the city and county of New-Haven, *Auxiliary to the American Bible Society:* when the following Resolutions were adopted as the Constitution of the Society.

1. That the object and Constitution of the American Bible Society have the cordial approbation of this meeting.

2. That a Society be formed to be called *The Auxiliary Bible Society of the city and county of New-Haven,* for the purpose of co-operating with the American Bible Society in promoting the distribution of the Holy Scriptures both at home and abroad.

3. That, conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this Society shall be without note or comment, and of the authorized version only.

4. That all persons subscribing and paying one dollar per annum, or upwards, shall be members of this Society; and that all who subscribe and pay 10 dollars at any one time, shall be members for life.

5. That the business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, Secretary, Auditor, and a Committee, consisting of twelve members.

6. That every clergyman who is a member of this Society, shall be entitled to attend and vote at the meetings of the Committee.

7. That the Committee shall meet once in two months, or oftener, on some day to be fixed by themselves.

8. That the Committee divide this County into districts, and appoint two or more persons in each district, who may associate with themselves any subscribers for the purpose of soliciting subscriptions and donations from the inhabitants thereof; and that they establish proper agents and correspondents in different parts of the county.

9. That the whole of the subscriptions and donations received by the Society shall be from time to time remitted, after deducting incidental expenses, to the Parent Institution, in consideration of the advantages held out to Auxiliary Societies, viz.: that all such societies shall be allowed to receive Bibles at cost from that Society for distribution within their own districts.

10. That, for the still further promotion of the circulation of the Scriptures, it is expedient to encourage the formation of Branch Societies in the various towns or parishes within the County. Such branch societies and their members to be entitled to the same privileges from the Auxiliary Society, as it, and its individual members, enjoy from the Parent Institution.

11. That for the purpose of giving full effect to the benevolent design of the American Bible Society, the Committee shall make it their business to inquire, what families or individuals residing within their several districts are in want of Bibles or Testaments and unable to procure them; and it shall be the duty of the Committee to furnish them therewith at prime cost, at reduced prices, or gratis, according to their circumstances.

12. That all clergymen, or others, within the County, making collections in their respective Societies in behalf of the institution, shall be entitled, on remitting such collections to the Treasurer, to receive Bibles and Testaments to an amount not exceeding one half of the said respective collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity; such return of Bibles and Testaments to be claimed within one year from the remittance of such collection.

13. That a General Meeting of the members be held at the city of New-Haven the third Wednesday of October in each year; when the accounts shall be presented, the proceedings of the past year stated, officers chosen, a new Committee appointed, and a Report agreed upon to be printed under the direction of the Committee, and circulated among the members.

14. *Voted*, That this Society reserve to itself the right of becoming auxiliary to the Connecticut Bible Society, whenever the latter Society shall become auxiliary to the American Bible Society, on terms to be approved of by this Society.

Officers for the present year.

Rev. Timothy Dwight, D. D. *President.*

Hon. Judge Baldwin, David Dagget, Dyer White, Rev. M. Gillet, *Vice-Presidents.*

Rev. Nathaniel W. Taylor, *Secretary.*

William Leffingwell, Esq. *Treasurer.*

Rev. Bezaleel Pineo, Rev. Erastus Scranton, Rev. Saul Clark, Rev. John Elliott, Rev. Zephaniah Swift, Mr. Benjamin Silliman, Mr. Jeremiah Day, Mr. Nathan Whiting, Mr. G. W. Stanley, Mr. James L. Kingsly, Eleazer Foster, Esq. Samuel J. Hitchcock, Esq. *Committee.*

The Female Bible Society of Boston has lately become Auxiliary to the American Bible Society.

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Recorder, dated Locke, Cayuga county, New-York, Oct. 4, 1816.

" The Lord, at the present time, is visiting this people in a wonderful and gracious manner. For several months past an increasing attention to religion has been gaining upon the minds of the people, about five or six weeks ago some instances of deep conviction were witnessed in one part of the society, which, we hope, have terminated in saving conversion. Since then, the good work has been progressing gradually, till within a week past, the Holy Spirit appears to have been poured out upon us in a powerful manner. About thirty are rejoicing in hope, and many more are under very pungent convictions. Meetings are crowded, attentive, and a deep solemnity seems to possess every mind."

" A work of divine grace has, for some time past, been prevailing in Aurelius, in this county. Thirty, by the last intelligence, had been added to the church. Some months since, the town of Owasco, in this county, was favoured with an extensive revival of religion. The work was powerful, and appeared to be genuine. At the two last communions of the Dutch reformed church, more than a hundred were received to the church at each time."

CONVENTION OF EPISCOPALIANS.

A convention of the clergy and lay delegates of the Protestant Episcopal Church, within the States and parts of States, and the territories west of the Allegany mountains, is to be held in the Parish of St. John's Church, at Worthington, in the State of Ohio, on Monday, the 21st inst. and the succeeding days; for the purpose of erecting and constituting a regular diocese in the western country; of selecting a suitable person for the Bishop thereof, and adopting a proper course of measures, that he may be ordained or consecrated, and set apart to his office; of providing for his support and comfort: and generally, to transact such other business as the convention may think expedient and proper.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, November* 9, 1816. [No. 7.

Extracts from the 7th Report of the London Society for promoting Christianity amongst the Jews.

AFTER congratulating the Society on the improved state of its Funds, and the opening of the Episcopal Chapel at Bethnal Green, the Report notices

The Hebrew Translation of the New-Testament.

The Gospel of St. Matthew was published more than a year ago. That of St. Mark is now published.—The first two half-sheets of St. Luke have been printed in a rough state, and sent to the literary inspectors. The translation of the first two Gospels has been honoured with the approbation of some of the first Hebrew Scholars in the kingdom. Your Committee cannot but feel that the prospect which is afforded, of speedily being enabled to circulate the New-Testament in pure Biblical Hebrew amongst the dispersed of Judah and Israel in every part of the world, will, if realized, be one of the most remarkable occurrences of the present times; and they earnestly hope that in the Divine Counsels it may be the appointed means of removing the veil which has so long covered the hearts of the ancient people of God.

Schools.

Since the last annual Report, 7 boys and 7 girls have been admitted into the schools of the Society; making the total number since the formation of the Institution, 83 boys and 59 girls. There now remain under the charge of the Institution, 51 boys, and 40 girls: of which number 43 boys, and 32 girls, are in the schools in town, and the remainder, being too young for the schools, are boarded at the expense of the Society.

Jews Baptized.

Since the last Annual Report, two adult Jews have been admitted to baptism.

The case of one of these adults is worthy of particular notice. He is a native of Germany. He states that for some years past he had always, though a Jew, had a desire to know something of the Christian Faith. This desire was excited by his finding that in the Jewish Synagogues the service is unintelligible. When he was fifteen years of age he was taken from his parents as a conscript in the French armies, and served in Spain as a light horseman: he was in several battles, and twice wounded. From Spain he was

marched into France, and thence into Germany, where he remained five months with the grand army of Bonaparte. On being ordered to march for Russia, he deserted, with six others, and got into Denmark. He next went into Sweden, where he obtained a recommendation from a Jewish gentleman to a Jew residing in Church-street, Spitalfields, nearly opposite to the Jews' Chapel. Having gone several times to hear Mr. Frey, he resolved to quit the Jews, and came to the London Society. After being under their patronage about a year, the last part of which he was in the Basket Manufactory, being daily solicited and importuned to leave the Society, he was at length tempted to do so, and went to Holland. But there he found no peace: his conscience smote him day after day. He at length returned to this country, and applied to the Society again to receive him. He was re-admitted to the Basket Manufactory, and has since conducted himself in a manner worthy of his Christian profession, and your Committee have every reason to believe that he is a true convert.

Jews' Chapel, Spitalfields.

The late arrangements, whereby the future management of the Society was placed in the hands of members of the Established Church, and the rules then adopted, which provide that public worship, in the future operations of the Society, shall be conducted according to the formularies and discipline of that church, have rendered it necessary for your Committee to discontinue the lectures at the above Chapel by Mr. Frey.

Applications have been made for the ordination of Mr. Frey in the Church of England, which have failed of immediate success; the regulations of the Establishment not allowing the admission of a person who has so recently officiated as a public preacher, without any other authority than that of a license under the Act of Toleration.

The sphere of usefulness in which Mr. Frey may hereafter be called to act, with the greatest benefit to the cause of his Jewish brethren, is a point which as yet the Committee do not feel themselves competent to determine*.

The difficulties in which the Society was, until the present moment, known to be involved, may have inspired the unbelieving Jews with a hope that this Institution, like every former attempt which has been made to shake the prejudices of that people, will fall to the ground. But as it has already, in a great measure, emerged from its embarrassments, and is likely, with the Divine Blessing, to proceed in its course with increasing energy, we may confidently hope that the existence of so considerable a number of converted Jews, collected in one congregation, under the patronage of the Established Church, cannot fail powerfully to attract, and ultimately to command, the attention of the Jewish nation.

* The Rev. Mr. Frey's arrival in this city was mentioned in the 1st Number of this volume. Mr. F. still continues to preach with great acceptance and edification to crowded assemblies. ED.

It further affords to your Committee the greatest satisfaction to state, that, though they have for the present been disappointed in their views of obtaining ordination for Mr. Frey, yet there are several other adult Jews now in this country of promising talents and piety, who are receiving instruction with a view to ordination. There are also three Jewish youths educating for the same end, under the patronage of the Society: if these youths should manifest decided tokens of piety, it may be hoped they will, with the Divine Blessing, become instruments of usefulness to the Jews. It may also be expected, that boys of promising piety and talents shall hereafter be selected from the school, to be educated for the same end. Upon the whole, therefore, your committee humbly trust that you will be furnished, in due time, with instruments, not only to carry on the Jewish Mission, but greatly to enlarge it, and this as soon as your pecuniary means shall enable you to do so.

Foreign Occurrences.

Your Committee have to report, under this head, that the Rev. J. F. Nitschke, a Moravian minister resident at Nisky, in Upper Lusatia, having, under the direction of your Committee, undertaken a journey into Poland, to inquire into the state of the Jews, an account of his tour has been printed in the Jewish Repository. The information derived from this source is of an encouraging nature. It appears that in different parts of Germany, particularly the Prussian States, many of the Jews are casting off the yoke of their father's traditions; and though there is much reason to fear that in many instances they embrace deism, or skepticism, in the room of their ancient attachment to Judaism, yet this is not universally the case. At Breslau, in Silesia, within a few years, upwards of thirty Jews, and among them some families of great property, have by baptism been added to the Christian Church. At this city, Mr. Nitschke learnt that a baptised Jew was expected to preach in the Lutheran Church. He attended the service, and found a numerous auditory assembled, among whom were also several Jews. A young man entered the pulpit, who delivered a pleasing testimony, with convincing arguments, and with fervour of heart, from the Gospel for the day, Mark vii. 31—37, on the Divinity of Jesus, and on his beneficent miracles, whereby he had evidently proved himself to be the Son of God. This interesting young man, who was a student at the University of Breslau, became the companion of Mr. Nitschke in his journey through Poland. His name as a Jew had been Abraham Wertheim; but, on the occasion of his baptism, he was named Julius Edward.

In confirmation of the statements of Mr. Nitschke, information has also reached your Committee, that many Jews have, within a few years, embraced the profession of Christianity in Bohemia. —Indeed, the numerous applications which have been made to your Committee by Foreign Jews, to be received under the protection of the London Society, are corroborative of the fact, that

a spirit of inquiry has arisen among that people. It is particularly among the German Jews that this spirit is most discernible. Since the last Anniversary Meeting, your Committee have been under the painful necessity, from the state of their finances, of refusing applications made to them for employment by about twenty foreign Jews.

Female Department.

In the First Annual Report, it was stated that four Jewesses had been admitted into the Female Asylum. During the last year thirteen persons have been admitted; of whom one has married, four have been placed out in service, four have returned to their homes, and four remain at present under the protection of the Society.

The Report then appeals, in the forcible words of the Ladies' Committee, to Females in particular, on behalf of a School-house for the girls. Having urged various reasons in support of that measure, it proceeds to detail the chief

Obstacles to the future progress of the Society.

The most serious of all the obstacles which oppose themselves to the efforts of this Institution, unquestionably is, the great difficulty of finding employment for the Jewish converts, so as to enable them to earn an honest subsistence. As the nature of this obstacle is not sufficiently understood by the public, it is necessary for your Committee to enlarge upon it.

By the ancient institutions of the Jews, every male, of whatever rank or property, was bound to learn some trade, or mechanical employment, to enable him to earn an honest subsistence, in whatever situation he might be placed When the Jewish polity was destroyed, and the Jews were scattered among the nations, this wholesome provision seems to have been entirely obliterated.—It was necessary, that the word of the Lord should be fully accomplished, that this people, once so highly elevated above all the nations of the earth, should, for their sins, and particularly their great crime of crucifying the Messiah, drink to the very dregs the cup of wretchedness and degradation. It was said to them by Moses, *Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.*—Being deprived of all civil immunities by the laws of the different nations amongst whom they have dwelt; and being cut off from all domestic and social intercourse with these nations, both by the inveterate prejudices existing against them, and by their own religious observances, the Jews have, during their long captivity, been universally a people of dealers and pedlars: their habits, their occupations, and consequently their propensities and vices, have chiefly been those connected with buying and selling. The wealthy among them have been engaged in pursuits of foreign commerce, or banking and money lending; but the poorer Jews gain their liv-

ing by retailing small articles, or purchasing old clothes, and by practising all the arts of circumvention. Jews of the poorer classes who have families, usually send out their children to shift for themselves when they reach the age of fourteen. A shilling or two being given them to begin with, they purchase some oranges, or other articles of small value, which they retail in the streets of the Metropolis; and thus earn a scanty and precarious subsistence; in seeking which they are early initiated into the arts of fraud by day, and the haunts of debauchery by night. Those who can give their sons a little more capital make them shop-men or clerks: few of them become artisans, or learn a business; or, if they do, it is chiefly exercised among the Jews. Thus there are Jew Bakers, Jew Tailors, &c.: there are also a few Jews who exercise the trades of pencil-makers, glass-cutters, and watch-makers.—It arises from the deplorable and wretched circumstances in which they are thus placed, that almost every Jew who applies to be instructed in the principles of Christianity must be provided for, either by receiving a weekly allowance or by being put to work; for the very fact of his attending a Christian place of worship exposes him to excommunication by the Synagogue, and he becomes an outcast from his own brethren. The prejudices against Jews are also so strong among Christians, and their distrust of them so great, that it is almost impossible to find employment for a Jew in any Christian warehouse or workshop. There have been instances in this Metropolis of all the journeymen in a shop threatening to strike work if a Jew were admitted as a journeyman.

What then is to be done under such a combination of untoward circumstances? As reason and Scripture unite in pointing out the evil of permitting any to eat the bread of idleness, the only expedient seems to be, that of establishing some manufactory, or workshop, to give employment to Jews who profess a desire to embrace Christianity.

After detailing the particulars of the Society's Printing-office and Basket Manufactory, the Report adds—

The above establishments are, however, not nearly large enough to receive all the youths from the Boys' School. There are at present six boys under the protection of the Society, of an age to be put out as apprentices. As it is designed to give apprentice fees with them, all that is required is, that pious Christian masters should be found, who are willing to bring up these youths in the nurture and admonition of the Lord.

After some remarks on the Finances of the Society, and a sketch of the extraordinary circumstances which distinguish the history of the Jews, it is added—

Your Committee conclude by fervently praying, that the God of Abraham may speedily fulfil all his promises to his ancient people, and that the songs of praise for their redemption, which are pre-

dicted in the following sublime and beautiful passage of the Prophet, may soon be heard in this highly favoured Christian Nation: —*Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold! I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him as a shepherd doth his flock,* (Jer. xxxi. 7, 8, 10.)

Receipts and Expenditure of the Year.

Receipts on the General Account,	*l.* 8791	17	8
The Expenditure,	9456	18	0
Receipts on the Building Account,	*l.* 1130	16	8
The Expenditure,	1464	17	10

The Jews.

A society has been formed in Medfield, (Mass.) entitled "The Medfield Female Society for promoting Christianity among the Jews." All monies collected by the Society are to be paid over to the Boston Female Society, established for the same object.

AFRICAN SEMINARY.

We mentioned in a preceding Number the appointment by the Synod of New-York and New-Jersey, of a Board of Directors to establish and superintend an African School, for the purpose of educating young men of colour, to be teachers and preachers to people of colour within the United States and elsewhere. That Board met at Newark, New-Jersey, the beginning of last week, and appointed the Rev. Dr. James Richards their President; Rev. Dr. Edward D. Griffin their Secretary; and Joseph C. Hornblower, Esq. their Treasurer. The Board also resolved to submit to the public the following

ADDRESS.

By computations founded on the latest information, there are in Africa and its islands twenty millions of the proper negro race, besides thirty millions who differ from them more or less in complexion and features. There are supposed to be a million and a half of the same people in the United States; and a million and a half more may be reckoned for the Floridas, Mexico, South America, and the West India Islands, to say nothing of New-Guinea. Here then is a vast world of twenty-three millions of souls, (besides the thirty millions before mentioned;) a population equal to that of the United States, Great Britain, Ireland, Sweden, and Denmark united.

Though we are fully persuaded that to the end of the world there will remain different orders in Society, it cannot be supposed that so considerable a portion of the human race, consisting of so many independent nations, and occupying the greater part of one of the four quarters of the Globe, are always to be regarded as made only for slaves, or are to be excluded from the blessings of Christianity and civilization during the approaching period of the millennium. In those days which are yet to come, and which are even now at the door, the descendants of Ham, we are bound to believe, will attain to an elevation and dignity which will do away the memory of their past disgrace, and give them a rank among the polished nations of Europe and America. Africa will yet boast of her poets and orators. Eloquence will play on the tumid lips of her sons, and sable hands will strike the lyre, and weave the silken web. On the Niger as on the Thames, temples will arise to the living God; and perhaps the arid sands will find the curse of barrenness repealed by the same Power that will turn Palestine into a fruitful field.

If Africa is to stand forth in the glory of Christianity and civilization, her own sons, and not the sons of strangers, must be the instructers of her youth, and her ministers of religion. No nation will ever advance far in any improvement but by the instrumentality of her own children. Strangers may make a beginning, but strangers cannot continue to support her schools and her churches. To sustain such a weight at arm's length, would exhaust both patience and power. History presents no instance of the kind. Apostles and missionaries may pass over a country, but native teachers must finish the work. So it was in primitive times. So it was in every country of Europe when it received the Christian faith. So it is in India at the present day. The debilitated and jetty Hindoos prolong and extend the order which European missionaries have established.

To say that Africans are not competent to become teachers and preachers, is therefore to say that one quarter of the world is never to support a Christian Church. And why is this said? Are not the coloured people of these States as competent for such offices as Hottentots, many of whom are now proclaiming to their countrymen the unsearchable riches of Christ? We are not to judge of the power of the lion from what we see of him incaged and enchained. Let us not first debase and then libel. If we would judge of the sleeping energies of African minds, let us peruse some portions of modern history, over which for obvious reasons we must here cast a veil; let us look to the progress made in our Sunday Schools, and in the African Seminary recently established in one of our cities.

If Africa must have African teachers and preachers, who shall prepare them but the Christian world? Africa has no science to communicate; Africa has no religion to impart. For the present,

and for a considerable time to come, she must be a passive receiver, and Christian nations must convey to her the light and grace. If any of her children are taught, and made competent to instruct their countrymen, European or American benevolence must teach them. We must begin the series of a Gospel ministry that shall perpetuate itself among the tribes of that vast continent.

This work plainly devolves on America rather than Europe, for two reasons. First, the great mass of the transported Africans are here. Allowing that there are thirty thousand dispersed through the different nations of Europe, the number in the United States alone, compared to that in all Europe, is as fifty to one. Here this vast mass is concentrated; there the small number are thinly scattered over different countries, and lost in an overwhelming population. Our advantages to make selections are to those enjoyed by any nation in Europe as two or three hundred to one. And our chances to find proper subjects are still greater. Here special attentions may be easily directed to form the African character; there the attempt is almost impossible. Perhaps in no district of Europe could an African school or congregation be collected; either of these might be done in almost any neighbourhood South of New-England, and even in the large towns of that part of the Union. No spot on earth is so well fitted for the sublime and holy effort as that on which we dwell. Secondly, no portion of the world is so deeply indebted to Africa as this Western continent and its islands. This is the prison which has received all her captive sons. America is the only civilized country in which slavery is allowed. Though some of the Christian nations of Europe tolerate it in their American colonies, not one of them, it is believed, admit it in the parent state. This land of freedom is the only enlightened land of slaves. On the principle of slavery we have nothing to say. We only affirm that America is the great receptacle which has received the streams that Africa has discharged. And for this we owe her large arrears.

The Board are aware of the many difficulties which attend this undertaking, and of the disappointments which they must expect to meet; but in the name of the Lord they will go forward. They are not unmindful of the existing state of things in their own country, and of the duties thence resulting. Should an opening be made for any of their young men within these States, and should this Board be authorized to send them forth, they will select only the most faithful and discreet, and give them peremptory instructions to inculcate subordination according to the apostolic example. The whole wisdom and dignity of the Synod, under whose direction the Board act, are a guarantee to the public for the caution and prudence of their proceedings.

The Board at present have no funds, and for these they cast themselves on the charity of a compassionate public, making their appeal especially to those whose hearts are penetrated with the

love of Christ. The tears of Africa will not plead in vain. The injunctions of a Saviour will not be heard in vain. They only add, that any donations conveyed to their Treasurer, Joseph C. Hornblower, Esq. of Newark, will be gratefully acknowledged.

The Board hope to be ready to receive applications from young men without delay, and will be thankful for notices of proper characters from any part of the Union. Applicants must possess respectable talents, sound discretion, undoubted piety, be able to read and write, and come well recommended. Correspondents will please to direct their letters, except those which contain donations, to the Secretary of the Board.

By order of the Board,

JAMES RICHARDS, President.

EDWARD D. GRIFFIN, Secretary.

Newark, (N. J.) Oct. 29, 1816.

Want of Missionaries.

The following facts recorded in the Report of the Trustees of the Oneida Female Missionary Society, deserve to be distinctly remembered. In a district of 80 miles in length, and 40 in breadth, in the counties of Oswego and Oneida, (N. Y.) and containing probably 10,000 souls, there are but two settled Ministers. On a route of about sixty miles, between Utica and Oswego, embracing a population of from 15 to 20,000 inhabitants, there is but one settled Minister. In the counties of Genesee, Niagara, Allegany, Cataraugus, and Chataugua, containing a population of from 50 to 70,000 souls, Mr. Smith, the Missionary, who made particular inquiries on the subject, could find but five settled Ministers. In the northern part of New-York, in a district comprising one quarter of the territory of the state, and containing a population of from 70 to 80,000 souls, Mr. Smith thinks that there are not six Ministers of the Gospel. In the whole province of Upper Canada, containing more than 100,000 inhabitants, Mr. Smith could hear of only four Presbyterian, six or eight Episcopalian, and a few Methodist Preachers.

Translations of the Scriptures.

We have perused with much pleasure, a pamphlet, published by the Baptist Missionaries at Serampore, in March last, entitled, "Memoir relative to the progress of the Translations of the Sacred Scriptures in the year 1815." This pamphlet is interesting not only as a religious but as a literary document. The Missionaries confess that till very recently they were ignorant of the origin and connexion of many of the languages of India. They had imagined that eight or nine only had sprung from the Sungskrit, and that all the rest were varieties of the Hindee, and some of them little better than jargons scarcely capable of conveying ideas. They

have now ascertained that all the languages of India, 28 in number, are branches of one philological root, viz. the Sungskrit; with two or three exceptions they have nearly nine-tenths of the words in common with each other, most of them the same pronouns, and all of them the same mode of construction. The difference, however, in the grammatical terminations is so wide, that each language *when spoken*, is almost unintelligible to the inhabitants of a neighbouring province.

This discovery is a very important one, as respects the translators. To translate the Bible into 28 totally distinct languages, would indeed be a Herculean labour. But when the mode of construction and nine-tenths of the words are already known, nothing is wanting but to become familiar with the peculiar terminations, (which are scarcely a hundred in any one of these languages,) and gradually to acquire four or five hundred new words. The Missionaries estimate that *ten* of these languages will not cost them more labour than *one* would have done, if it had been entirely new.

We forbear to notice many other interesting statements contained in the Memoir, as we shall insert it almost entire in our next number. We will only add that the Missionaries were almost destitute of funds, having only six or seven hundred dollars on hand, while the monthly expenses of the different versions, and the wages of the pundits, were more than 1200 dollars. They look to Britain and America for aid. *Recorder.*

TRACT SOCIETY.

First Annual Report of the Charleston (S. C.) Tract Society.

It is with feelings peculiarly grateful, that the Board of Managers of the Charleston Religious Tract Society make this, their first Report of their proceedings. And in taking a retrospective view of the last year, they cannot but say—"hitherto hath the Lord helped us."

The distribution of Religious Tracts had been heretofore effected by Individuals, or at most by one or two Societies, whose means were comparatively limited. But we *now* celebrate the anniversary of a Society composed of all denominations of Christians, who, without reference to the smaller differences which divide the Church on earth into different parties, united as a band of Brethren, and as the children of the same heavenly Father.—A Society whose sole object it is to distribute Religious Tracts, and of *them*, only such as contain those doctrines of our holy religion, and those practical and experimental truths, in which all Christians agree, and from which none dissent. These Tracts are not intended to serve the purposes of a party,—they are not intended to perplex the honest inquirer after truth. They afford no food to the metaphysical reasoner. But every thing is so plain that the way-faring man, though a fool, can understand; and he who runs, may read; while the Philosopher himself may be instructed.

These Tracts are more especially intended "to rouse the attention of slumbering Sinners to the great concerns of their souls; to turn their views from the vanities that perish to the glories of the gospel, by which they must be judged—to awake the prayerless—to encourage the timid—to console the sorrowful—to instruct the ignorant,—and to direct the inquirer to the fountain of truth." How beautiful is it to see Brethren dwelling together in unity! and such is the spectacle exhibited in the formation of this Society. It is indeed one of the signs of the times, which is to precede the coming of the Lord in glory, that his people shall see eye to eye, and speak the same language.

During the past year the Managers have received upwards of twenty thousand Tracts, nearly the whole of which have been distributed, as appears from the Librarian's report. Offers were made, and generally accepted, of Tracts to all the public institutions of this city—the Orphan house—the Poor house—the Prison—the Ladies' Benevolent Society—the Ladies' School, and the United States naval force established here, have had a portion of them. Independent of those taken by the members, vast numbers have been sent into the interior parts of this and the neighbouring States; and they have every where been received with gratitude, and perused with interest and attention—nay, with avidity. Indeed there seems to be but one sentiment about them. They have produced, and are producing the most beneficial effects. The Profane Swearer in some instances has been made ashamed of his evil practice by reading "*the Swearer's Prayer.*" The daughters of gayety and thoughtlessness have been brought to serious consideration by means of "*Parley the Porter.*" It cannot be doubted that the "*History of Dinah Doudney, or Early Piety,*" has arrested the attention of the young, whilst the "*Dairyman's Daughter,*" "*the Cottager's Wife,*" "*the Power of Truth,*" and many other biographical sketches, and accounts of triumphant deaths, have afforded instruction and entertainment to all. How often have the bereaved and afflicted found a source of consolation in the "*Token for Mourners*"—and the doubting, trembling Christian, been encouraged by means of "*Growth in Grace.*"

In order to proceed in the most systematical manner in extending far and wide the benefits of the institution, the managers have appointed agents in various portions of the State, to whom a certain number of Tracts have been assigned for distribution. This measure has produced the effect of increasing the number of members; and thereby enabling the Society to enlarge its ability to do good. —They entertain sanguine expectations also, that by this means a number of Auxiliary Tract Societies will eventually be formed.

During the year past the Board has received as a donation a number of French and Spanish translations of English Tracts.—Some few have been distributed in this city. But as there is a greater probability of their usefulness in Louisiana, they have

been ordered *there*. A copy of each has also been forwarded to the New-England, the New-York, and the Philadelphia Tract Societies, with the expectation that one or other of them may reprint them, and thus multiply the copies.

When the Managers take a view of the origin of this Society, which a year ago was so small in numbers, but now has become a great company, it would be the basest ingratitude not to acknowledge the divine power and agency over the minds of men. No sooner was this Society instituted, than multitudes flocked to it, and willingly gave of their substance to assist the good work.—No sooner were its principles understood, than opposition, from a mistaken view of its intention, entirely vanished. And there is not the least probability that a hostile sentiment exists at this moment in the breast of any individual. The Board therefore have no doubt, that as the Lord has hitherto helped us, he will still continue to provide for its welfare and usefulness.

[From the report of the Treasurer, it appears that since the commencement of the Society there have been 241 annual subscribers, whose subscriptions amount to dolls. 241

20 life subscriptions, - - - - - 200

11 donations, - - - - - - - 75

Making in all 272 names, producing to the Society, dolls. 516

JUVENILE DEPARTMENT.

MEMOIR OF SAMUEL C—, OF GREENWICH, RHODE-ISLAND.

Communicated for the Christian Herald.

Our beloved son was born the 14th December, 1805. The first year of his life he suffered much from the complaints incident to infants, though with the appearance of perfect health. After being weaned he became rather slender, but was very active. I devoted myself to his amusement and comfort, and was happy in tracing in our dear boy the first expansion of the human faculties, and the first expression of the affections of the heart. His father observed with pain an inequality in his animal spirits unpromising to health of mind or body, and early determined to endeavour to regulate his mind and form his habit to some pursuit that should, as far as possible, counteract and destroy this tendency to extremes, already discernible in the temper of our beloved child.

From infancy to six or seven years of age there was nothing very extraordinary in his character or conduct, except his attachment to old people. He was tender in his feelings, unusually mild in his temper, affectionate to his parents and sisters, quick in his apprehensions, and endowed with an accuracy of observation and memory, which promised not only usefulness, but excellence. Quick, strong, and permanent in his attachments, he was an object of more than common interest to all that knew him.

When seven years old, our dear son had his young mind and heart very much affected and engaged on the subject of religion. I had lived till this

time without the true and saving knowledge of God in my heart, though I was what the world calls *a believer*; but the day-star *then*, (I trust,) began to arise in my soul, and the day-spring from on high to visit me; and I became deeply anxious to instruct my dear children in the great doctrines and momentous truths which relate to the salvation of my own soul, and the souls of those who were so very near and dear to me. I endeavoured to lead their young and tender hearts to a crucified Saviour, who died that we might live; and, enlarging much on eternity and the final day of judgment, I was happy to see them comprehend these sublime doctrines to a greater extent than I had believed possible, and to witness in their conduct some good effects resulting therefrom.

Our son seemed earnestly engaged on those subjects. His mind was in a most remarkable manner illuminated, and his communications were clear, connected, and fluent, to a degree that surprised us all. He addressed himself to old and young, to the servants as well as his companions, insisting usually on obedience to our heavenly Father, and love to his only begotten Son, as the foundation for happiness hereafter, and painting in the language of Scripture the dreadful state of those who were disobedient.

He seemed particularly interested for the blacks. On a visit to his uncle, M——, he conversed much with an old black woman belonging to him: she was pious, but could not read the Bible; he wished much to instruct her, but, finding it very difficult, he abandoned the idea, and said he could tell her what was in it.

Our dear child's aunt, when she saw me, mentioned the great alteration which she had observed in his conversation, and their great surprise at his piety and fervor so uncommon at his age, and so consistent with the Scriptures; and acquainted me with the old woman's predictions, that "my dear boy would not live long, he was already God's child." He endeavoured to instruct his sisters, and I have often wept over the precious aspirations of the Holy Spirit from such young hearts. At this time, he had not learned to read the Bible with ease, but it was almost constantly in his hand. Our dear son soon informed me of his wish to attend the *Friend's Meeting*. I consented that he should make a trial, and ever after he was a constant attendant at their usual house of worship. He now began to form an acquaintance with some of the members of that society. His first attendance and preference was entirely independent of any personal intimacy with any of them, and he became much attached to some of its ancient heads.

Their Wednesday Meetings now became an object of attention and desire, and I made an arrangement for his dismission from school at the proper hour. He attended their meetings for worship, previous to their meetings for business; and being desirous of sitting with them during the latter, it was proposed and acceded to by the members. I have noted with surprise, that my dear child returned from those meetings, which lasted usually from eleven till three, and oftener till four o'clock, without the least appearance of fatigue, disgust, or hunger.

The discipline of the Quaker Church was a matter of deep interest to him. He wished to dress in their manner, and to use their language, desiring me to excuse him from the usual forms of address and salutation which have obtained currency in the world. I acceded entirely to his wishes in this, as in all other particulars connected with his religion, believing I had no right to interfere in regulating a mind so manifestly taught by the Spirit of God.

The dear boy requested me to say grace *in my heart* before my meals, expressing his own intention and wish to give the Lord thanks always, wishing that I would prevail on his uncle and aunt to join us. His conversation

was now serious and pious. He began the Bible, and read for some time every evening in it, intending to read it through.

Our town was very sickly last winter; and the many deaths made a deep impression on his mind. He often remarked solemnly on our uncertain existence, and the great necessity there was of a due preparation for death. He was in the constant habit of drawing matter for the improvement of the heart and life, from any striking, or to him interesting occurrence, such as the one just mentioned, the deliverance of his friends from danger or misfortunes, or the public punishment of those who had transgressed the laws. The great and essential doctrines were made plain to his understanding, and he could give as good a reason for the faith within him, as most of those who had numbered thrice his years.

Almost every Sabbath it was his custom to take his sisters up stairs, arrange the chairs, &c. and hold a meeting. He was very much delighted if he could prevail on them to sit still. He would sometimes preach and pray, and then dismiss them in the Friends' manner. It was matter of great satisfaction to be able to induce his young friends to attend meeting with him; In this he often succeeded, and after the assembly returned home, he occasionally preached to them himself. I wished the morning and evening prayers of our dear son to be his own in thought and expression. His manner was devout, and his matter, that of a mind more exercised regarding the state of the soul after death, and the spirituality and glory of the heavenly existence, than most would have thought possible in one so young.

I had often been told that Samuel would not live long—that he was not fit for this world. One good old lady, my aunt, to whom he was much attached, said, "I must dedicate him, as a second Samuel, to God from his birth." And now in the midst of all our hopes, spiritual and temporal, (for surely a child could scarcely promise more) God saw fit to remove him from us, to take him to himself! How irreparable the loss, none can understand but those who have suffered. I had fondly anticipated a youth not requiring restraint, not addicted to the levity and folly incident to that age, but full of peace and piety, who, instead of trying our hearts by his wanderings, should edify it by his exemplary conduct. I had looked forward to the time, and many who knew him indulged the same hope, of his being *a teacher, and a pillar in the Church of our blessed Lord; and this hope I would not have exchanged to have encircled his brow with the first earthly diadem.*

He was now nine years old—eight days of anguish and sickness severed him from our arms for ever! Now I know something of the cross of Jesus Christ, that cross which crucifies to the world, and the world to me; and, by the destruction of this our fondest earthly hope, I was led to realize the way in which I was to follow a Saviour, who, for my sake, became "a man of sorrows and acquainted with grief."

SUNDAY SCHOOLS.

By a late letter from New-Jersey, we learn, that five Sunday Schools have been recently established in the vicinity of Pittstown, (Hunterdon county.) The Baptists, Methodists, Presbyterians, and Quakers—all unite in promoting the good work. The females are very much engaged in the cause. The greater part of the Sabbath was formerly spent in idleness by many, who now delight in employing a considerable portion of that holy time in learning to read the Sacred Oracles, which are able to make them wise unto salvation, or in instructing others so to do. Both young and old commit to memory Scripture lessons and hymns.

The formation of these Schools has been greatly promoted by the zealous and active exertions of a pious female, who has devoted much of her time in going from place to place for the purpose of stirring up her sex to the exercise of this blessed charity. She has been indefatigable in giving instruction respecting the best manner of conducting the schools, in reading animating accounts of what has been done and is doing in other places, and the happy results which have crowned these benevolent undertakings.

Extract of a letter dated Chambersburg, (Penn.) 27th October 1816.

" We have now a Sunday School established in this place. Yesterday one hundred and fifty scholars attended. We have three rooms—one appropriated to the females, one to the male whites, and another to the blacks. I had heard of the interest excited by seeing old people using spectacles, learning the alphabet. We can realize it here. We have such in our school who appear particularly anxious to read. I hope our attempt will be pursued with perseverance, and produce the happy effects which result from these institutions in other places.

The third Quarterly Meeting of the New-York Sunday School Union Society, was held in the Rev. Mr. Spring's Church, on Monday the 4th inst.

Reports were read from twenty-two schools connected with the society, comprehending about 2500 learners. From six schools no communications were received.

The above reports were replete with interesting details, highly calculated to encourage the friends of the Institution in their arduous labours. The schools, in general, were shown to be in a prosperous state, and to have produced very beneficial effects, not only upon children, but upon parents and neighbourhoods. Numerous instances of distinguished attainments in learning and good behaviour, and some of reformation from immoral habits, were referred to; nor were there wanting cases of teachers and scholars having become hopefully pious in the schools. Nothing seemed wanting, from the views expressed in the reports, to the progress and complete efficacy of the system, but an accession of suitable teachers. Those already engaged, for the most part, are too deeply interested in their undertaking, and too sensible of its importance, to think of remitting their exertions. The object is, with the utmost solicitude, commended to the public, in the hope that the schools will not be suffered to decline and languish while their prosperity requires only the prompt and faithful attention of a larger number of competent instructors.

By order of the Board,

E. LORD, *Secretary.*

New Auxiliaries to the American Bible Society.

At a convention held in the Episcopal Church, Lexington, Sept. 26, 1816, pursuant to public notice, for the purpose of forming a Bible Society, auxiliary to the American Bible Society; Col. Gabriel Slaughter was called to the chair, and Messrs. James Fishback and Ebenezer Sharpe, appointed Secretaries.

After imploring the divine direction, the convention went into a very free and harmonious discussion of the measures proper to be pursued on the occasion—and particularly as to the propriety of forming a society, auxiliary to the "American Bible Society." In this discussion, persons of different religious opinions, and different political creeds, cordially participated.

The following resolution was then moved and seconded; and after several explanatory remarks, unanimously adopted—

Resolved, That it is expedient now to form a Bible Society, which shall be auxiliary to "The American Bible Society."

A committee appointed for the purpose reported on the next day a constitution, which having been deliberately considered was unanimously adopted. We extract therefrom the following articles.

1. This Society shall be known by the name of the "*Bible Society of Kentucky, auxiliary to the American Bible Society*," of which the sole object shall be to encourage a wider circulation of the holy Scriptures, without note or comment. The only copies in the English language to be circulated by the society shall be of the version now in common use.

2. This society shall add its endeavours to those employed by other societies, for circulating the Scriptures throughout the United States and their Territories.

5. All the surplus revenue of this society, after supplying the needy within the state of Kentucky, shall be put at the disposal of the American Bible Society.

The society then proceeded to the election of their officers for the ensuing year, when on counting the ballots, the following persons were found duly elected:—

His Excellency, Governor George Madison, President—Lieutenant Governor Gabriel Slaughter, Vice-President, Major Alex. Parker, *Lexington*, Treasurer, Rev. Silas M. Noel, *Frankfort*, Corresponding Society, Ebenezer Sharpe, Recording Secretary.

The Female Auxiliary Bible Society of the city of Hudson, (N. Y.) recently instituted. Elizabeth Mansfield, *Principal Directress*; Martha B. Stanton, *Secretary*.

The Amity Female Bible Society, (in Orange county, (N. Y.) Mary Brown, *Secretary*.

The Union College Bible Society, (N. Y.)

The Red Hook and Rhinebeck Bible Society, (N. Y.)

These make the number of Auxiliaries now known—to be *fifty-eight*.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, November 23, 1816.* [No. 9.

MISSIONARY ROOMS, (LONDON) Sept. 10, 1816.

SIR,—The following most pleasing intelligence, just received from the South Seas, is transmitted to you, by order of the Directors, for whom I am, SIR, your's truly, GEORGE BURDER, SEC.

Letter from the Missionaries in Eimeo.

EIMEO, *Sept.* 6, 1815.

Honoured Fathers and Brethren,

PROVIDENCE favouring us again with an opportunity, we think it our duty to acquaint you briefly with our own circumstances, and those of the Mission since the date of our last, which was Jan. 14, 1815; a duplicate of which accompanies this.

But before we enter particularly into the state of the Mission, and of affairs among the islanders, we shall mention some particulars of things among ourselves. Though, at all times, we look upon the term of our abode among mortals as most uncertain, yet the many deaths around us, our own frequent illness, and various afflictions since our residence on this island, tend still more to call our attention to this subject; and under these impressions, we have in our last, as well as twice before, entreated the Directors to "take the state of this Mission into serious consideration; and, if possible, to provide for its wants, by sending some suitable Missionaries to our assistance before we sink into the grave, leaving our poor people destitute of instruction."

We have now to inform the Society, that a melancholy event, which took place very soon after the above was written, appears to urge the request with peculiar energy: for it hath pleased the Lord, in his wise, yet to us mysterious providence, to make another breach among us, by unexpectedly removing from us to the eternal world our late Brother Scott. The immediate cause of his death was a bowel complaint, to which he had often been subject before. He was taken ill on Friday evening, and died on the Thursday following, the 9th of February. On that day, in the afternoon, he quitted his station among mortals, and went to join, we hope, the glorious company above. We did not, and apparently he did not himself, apprehend his end was so near, or that he was, till Thursday morning, in more dangerous circumstances than he had been several times before. On the day of his death he spoke but little, and took but little notice of any thing; only

now and then he dropped a few words expressive of his reliance as a helpless guilty sinner, on the All-sufficient Saviour. He was, apparently, often in prayer, and repeated "Guide me, O thou great Jehovah," and "Jesus sought me when a stranger," &c. This is another afflictive dispensation; and, as we view things, a serious loss, not only to his bereaved partner and two orphan children, but also to the Mission, as he had attained such a knowledge of the language of these islanders as enabled him to convey instruction in a plain intelligible manner, which is a more difficult attainment for an European than many are aware of.

Thus our number is lessening, while the call for instruction on the part of the natives is daily increasing. Others of us are often unwell; and the heavy work at our vessel (for such it is in our circumstances, and with so few hands,) is still unfinished. We have lately thought that the circumstances of the natives, and of the islands, call loudly for the establishment of three or four Missionary stations, including as many large schools; but we are altogether insufficient, even were the concerns of the vessel and of other matters relative to our temporal affairs entirely off our hands; we therefore again entreat the Directors to take into consideration our circumstances and those of the Mission, and the request we make, which is also now the earnest request of hundreds of these poor islanders. A delay in this matter will be probably of pernicious consequence to the Mission A Mission, which the Lord hath been pleased to bless so abundantly, notwithstanding all former discouragements and disappointments.

In the beginning of May, we had the satisfaction of receiving by the Queen Charlotte, colonial vessel, a case of books and papers, together with various private letters and several public ones. We acknowledge with gratitude our obligations for the abundant and encouraging information which is contained in them.

From the last letter of the Directors, we understand there were medicines and other supplies sent for us, but nothing of the kind has reached us; nor have we heard of any thing being in the colony. However, our need of medicines and other articles is very great, there being so much sickness among ourselves, and among the people around us, who are continually applying to us for relief in their distresses.

We have also received from the colony near 400 copies of our New Testament history, and 900 catechisms, with 100 copies of a few hymns that were composed for the use of the natives. These books came very opportunely, and were most gladly received by our people, hundreds of whom now can make use of them. We learnt also that the Old Testament part of the Scripture history was in the press at Sydney, but could not then be finished for want of paper. Brother Crook has been of great service in correcting the press, and getting these books done as well and as soon as the state of things in the colony would allow; the Rev. Mr. Marsden

being absent on his voyage to New Zealand, on the affairs of the Missionary settlement at that place. We send again by this conveyance a small spelling book to be printed at Sydney; this we are in much need of, those spelling books which were printed in London being all expended, and the natives making many applications for more. For the expenses attending these little publications we must refer to Mr. Marsden, and hope there will be no difficulty about the payment of them, as it will be money well employed.

But to be a little more particular concerning the state of the Mission since the date of our last. From January to the end of June, it appeared to prosper greatly: our congregations were large, and the attendance on the means of instruction constant and encouraging. The school increased rapidly, and prospered; and those who renounced heathenism, and became the professed worshippers of the true God, were increasing daily in different parts of this island, and also at Taheite. The priest of Papetoai (the district where we reside) denounced heathenism; joined us, and publicly committed his god to the flames. Others followed his example both here and at Taheite; morais were destroyed; and the altars overthrown, and the wood of them used to dress common food, of which different classes and sexes partook at one common meal, in direct violation of ancient prohibitions and customs.

In the month of May, the queen, and her sister called Pomare Vahine, went over to Taheite. The latter, having lately come up from the Leeward Islands, had never seen Taheite, but intended now, in company with a number of her people, to make the tour of the island. In the mean time the king, who had resided for some time in our neighbourhood, thought, while this party was absent, of going himself on a slow journey around Eimeo, stopping awhile at different places, to see if he could persuade the chiefs and principal people to cast away their idols, &c. When he had proceeded in this manner as far as a small district called Maatea, he sent us the enclosed letter, to inform us of the state of religious affairs in that part of the island. During the month of June, we received also several letters from the party at Taheite, giving us an encouraging account of the state of things there. This party had not proceeded on their journey as they intended, but were still in the district of Pare where they had landed, and where the king's daughter, Aimata, resided with her nurse. We were informed that considerable parts of the district of Pare, and of the neighbouring one, Matavai (our old residence) had cast away their gods, and embraced the true religion. When the queen went over, the king had sent a book for his daughter. This was looked upon as a public testimony, that she was to be brought up in the new religion. This, together with the rapid increase of the "Bure Atua," or "praying people," for so are our people called, excited in the idolatrous chiefs a violent spirit of persecution. They thought these things

ought not to be endured any longer, but crushed altogether in time. The idolatrous chiefs of Pare, and the chief of Hapaiano, got some of the chiefs of Matavai to join them in a conspiracy against the *Bure Atua*, and it was proposed to cut them off entirely, root and branch. But thinking themselves unequal to the task, those of the new religion being already formidable, both in number and respectability, they acquainted the chiefs of Atahura and Papara with their views and intentions, and invited them to join them. These, though their ancient rivals and enemies, came most readily into the measure, and prepared to unite with them without delay; and on the night of July the 7th, these combined forces were to fall, without mercy, on those who had renounced heathenism, and exterminate them; but some of the parties being rather dilatory, and secret intelligence having been conveyed to the party whose ruin was determined upon, and they happening to be that evening, most of them, together by the sea side, they quickly got on board their canoes, and set sail for Eimeo, where they arrived, and were safely landed the following morning. The disappointed chiefs then quarrelled among themselves; and the Atahuruans, &c. fell upon the Porionu party, that is, upon the party who began the affair and had invited them. They fought; the Porionu were defeated, and a number of men killed, among whom was one of their principal chiefs, and a promoter of the war. The Atahuruans, and those of Papara, being joined by Taiarabu, burnt, plundered, and cleared away before them, the whole of the N. E. part of Taheite, from the borders of Atahura to the Isthmus. The question about religion seems now quite forgotten; and the different parties fought to revenge old quarrels that happened many years ago. Some time after, the Taiarabu people quarrelled with those of Papara and Atahuru; fought with them, but were defeated and driven to the mountains.

When, or how, these things may end, the Lord only knows; but we cease not to pray, and do hope that these commotions will, in the end, be the means of furthering the good of the Mission. A great number of refugees are come over from Taheite, and still continue to arrive. The king has repeatedly sent messages of peace to the chiefs of the conquering party; and they have repeatedly answered, that there is peace between them and him; though they have not yet settled old affairs among themselves. But though the king and our people have no desire to meddle with the commotions at Taheite, except to promote peace, and do not intend to act, but as neutrals, or in self-defence, should it prove necessary; yet the affairs of Taheite have thrown things in this island into great confusion for some weeks past, and we have not been without our fears and alarms. The Lord, however, hath been pleased hitherto, to control and over-rule these affairs in a wonderful manner. They have taken a turn, entirely undesigned, and unexpected by the first projectors of the war; and our people, whose destruction was aim-

ed at, have hitherto escaped; this is a matter for praise, and for thankfulness.

Brother Crook has written to us, expressing his desire and intention of coming to join us; and this, in one point of view, we should be heartily glad of, as we are so much in want of assistance, and he would be able immediately to manage a large native school; but on the other hand, the present commotions, and his large family, are considerations of such importance, that we do not well know what to say: however we wrote both to him and the Rev. Mr. Marsden on the subject, representing our want of assistance, and also the present state of the islands. We do not wish to discourage him, yet we apprehend the present commotions likely to have that effect. The consideration of his numerous family, is of great weight; for should he come and be soon removed by death, what is to become of them? And this leads to a subject nearly a-kin, which we would submit to the consideration of the Directors, *viz.*—In case of any of the Missionaries dying, and leaving his wife behind him, or wife and family, as is the case now of Mrs. Scott and her two children—we ask, how is the widow, or widow and family of such Missionary to be supported? What dependence has she on the Society for necessary support? either in case she remains in the Mission, or chooses to return to New South Wales, or to England?

We would again remind the Directors of the great desirableness of sending assistance to us speedily, whether Brother Crook should join us or not; and that it would be of very great service to this Mission to have a printing-press, and a person who knows how to manage it; and next to this a person having a good share of medical skill, if also of a true Missionary spirit; this would be to the Mission a most valuable acquisition.

Yesterday morning being our usual Missionary Prayer Meeting, at the close of which thirty-nine more natives requested their names to be written down, which was done: the number is now about 362, not including some who were put away for bad conduct, and others who died, some with very hopeful appearance of their dying in the Lord. The school has also increased to upwards of 660, but we cannot admit more for want of books.

With this we send a friendly and kind letter, which we have just received from his Excellency Governor Macquarrie, to whom we are under many obligations, and we submit it to the Directors, whether it would not be well for them to send him a friendly letter? He takes a warm interest in the prosperity of this Mission, is well acquainted with us and our proceedings, and on all occasions has shown a readiness to serve us—but not to add any thing more to this already long letter, we shall conclude, subscribing ourselves, honoured Fathers and Brethren, yours in the bonds of the Gospel,

HENRY BICKNELL, HENRY NOTT,
JOHN DAVIES, CHARLES WILSON,
JAMES HAYARD, SAMUEL TESSIER.
WILLIAM HENRY,

To the Directors of the Missionary Society, London.

Translation of a letter from king Pomare, to the Missionaries, referred to in the above.

Maatea, 3d of July, 1815.

My dear friends,

May you be saved by Jesus Christ, the only Saviour by whom we can be saved. This is an account of our journey:—The ratiras (or chiefs) are inclined to hear and obey the word of God; the word of God is now growing in Moorea (Eimeo,) Jehovah himself; He it is, that causeth the growth of his own word; for that reason it prospers; it grows exceedingly!

Many there are now, that lay hold on the word of God; there are thirty-four or thirty-six in Atimaha of this description. There are others of the common people that are left; they pay no attention to these things: but the ratiras, they all regard the word of God. As for Maatea, they all here—the ratiras and common people—all of them have embraced the word of God; ninety-six new ones are of this description.

Not many of Haumi have as yet regarded the word of God: but Hamuna has. Hamuna is a man of knowledge; he has been hitherto a priest of the Evil Spirit (*i. e.* an idol priest,) he has entirely cast away the customs of the Evil Spirit. I am highly pleased with these things; and particularly that the ratiras attend so well to the word of God. This was my business in this journey; it was to make known to them the word of God; and behold! they have listened unto it; they have regarded it. Had it been otherwise, I should have been much grieved.

We shall not go from this place yet a while; we were to go this day to Haumi; but the ratiras detained us, saying, stay a little, that you may know that we have in truth hearkened to the word of God. To this I said, agreed; we shall not go till another Sabbath-day is over; then we shall proceed. They answered, that is well. The idols of these ratiras are committed to the fire, they are entirely destroyed.

To-morrow is our meeting for prayer; the commencement of the new month. Should these ratiras ask me to write down their names, how ought I to act? Shall I write them? Write your mind to me without delay, and give me instructions how to do. May you be blessed of God,

Pomare, King.

Extract of a letter from the Rev. Mr. Marsden, senior Chaplain of New South Wales.

Paramatta, Oct. 2, 1815.

—— I received the goods mentioned in your letter for the Missionaries at Otaheite, which I will forward the very first opportunity. I should have sent the Active to visit them in September, had I not received your packet, by which I learned that your Society were about to send some assistance to the Brethren, who are much in want of aid, I therefore sent the Active to New Zealand,

with orders to return as soon as possible; hoping that by the time she came back, the Missionaries would have arrived from Europe; and then I should forward them immediately to join the brethren.

I have this morning received accounts from Eimeo, with the afflicting news of the death of Mr. Scott, who was a very pious man, and a faithful, patient Missionary. His loss will be severely felt by the whole body, as he was a man so much esteemed by all who knew him.

The accounts I have received are very satisfactory, as far as the Mission is concerned. They have sent me a spelling-book to get printed, and wish to have a thousand copies. I shall have it done immediately. No doubt they will give you every information relative to their wants, and what hope they entertain of success in their labours. I believe much good has been done, and that God has been with them in a very special manner.

There is war at Otabeite; but I think this will eventually turn out well. Pomare has no hand in the war, nor his people: he is on the island (Eimeo) with the Missionaries and many of his people, who have renounced idolatry, and turned to the living God. The Missionaries appear to be very contented, and still anxious to promote the conversion of the heathen. They are all tried men, and have proved themselves, by their patience, perseverance, and labours, worthy of the confidence reposed in them by the Society. I shall be happy when the Missionaries arrive to join them, as it will give them courage, and animate them in their work.

You will have heard by former letters, of the death of Mr. Shelley. He was very desirous of going to the Friendly Islands, where he had resided three years, and begun the work of the Mission: but death has ended all his labours.

Extract of another letter from the Rev. Mr. Marsden dated Nov. 7, 1815.

Since I closed my letter of Oct. 2, I have received more particular accounts from the Missionaries. I rejoice exceedingly that their labours are at length crowned with such wonderful success. Nothing can be more gratifying to the religious world in general; but more particularly to us on this side of the globe. They have their way now plainly opened. The natives in the Society Islands have literally "cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone." I am anxiously looking for more Missionaries. The harvest in these islands is truly plenteous, but the labourers are few. I think there will be little idolatry remaining, in a short time, in these islands, so many believe the word, and are turned to the Lord. I am persuaded more is effected than was ever imagined by the warmest advocate of the Mission, in this limited time. What is twenty years for so great a work! the glory of the Lord has now risen upon these

heathen; they begin to see his salvation. Pomare writes like an apostle. His heart appears to be deeply engaged in the work, and he is a true friend to the cause.

This Mission had many enemies, and the character of the Missionaries was much traduced; but their adversaries must now be silent, for the Lord hath been on their side, and hath done great things for them.

The natives have now private Prayer Meetings in different places, and they instruct one another where there is no Missionary. I think the work of conversion is so real and deep, that the gospel would spread among the natives, even if there were no Europeans with them. But I trust the Society will send out some pious men and women with all possible speed, to assist them. Mr. William Campbell, who commands a vessel from Port Jackson, has just returned from the Society Islands, and tells me they earnestly desire that Missionaries may be sent among them in all directions.

BIBLE INTELLIGENCE FROM RUSIA.

Through the attention of our obliging correspondent at Liverpool, we have the pleasure to lay before our readers the following account of the progress of the Rev. Mr. Pinkerton's journey through the Southern Provinces of Russia, undertaken in behalf of the Bible Society at St. Petersburg.

Extract of a letter from Mr. Pinkerton to a friend in Edinburgh, dated Simpheropol, (Crimea) June 1, O. S. 1816.

My Dear Friend,

Of my setting out from St. Petersburg, and the object of my journey, you have no doubt obtained information. Hitherto a gracious Saviour hath been pleased to accompany my efforts to spread abroad the saving knowledge of his name, with abundant, and in many instances quite unexpected success. In *Twer* I laid a foundation for establishing a Bible Society. In *Moscow* I remained a whole month, and found abundant employ in aiding the extensive and prosperous undertakings of the Society there.—In *Tula*, one of the most populous cities of the empire, I assisted in forming a Bible Society for a population of upwards of 900,000 souls.—Upwards of 300 of the first men in that city attended at the first meeting, among whom the object of the Bible Society was exalted and the name of our Lord was glorified on its account.—In *Woronge*, I found the Society in a prosperous condition—I assisted them to devise means still further to extend its efforts, by creating Bible Associations among a population of 1,300,000 souls, which composes the sphere of this Society's operation. The Bishops of Tula and Woronge I found to be men worthy of this high calling, liberal in their sentiments, and zealous promoters of the dissemination of the word of God.—In *Tscherkask*, the capital of the Don Cossack government, I laboured for several days in making the necessary arrangements for establishing a Bible Society among this brave and

warlike people, which will take place on the arrival of their chief, Hettman Count Platoff, who was then expected.—In *Nakętchwan*, and *Tagonsog*, I founded two Bible Associations for promoting the circulation of the holy Scriptures among the numerous Asiatic who visit these towns for commercial purposes. In the latter place, which is the first sea-port town on the sea of Azof, a sale of the Holy Scriptures in most of the languages of the West of Asia will immediately be opened, and that too on the very key where in summer there is always a great concourse of foreigners from the Archipelago and the countries of Anatolia. One thousand five hundred and forty copies in different languages were immediately commissioned by the Association from St. Petersburg to commence with. From Tagonsog I passed through the Greek town of *Morienpol*, and afterwards crossed and re-crossed the deserts of *Little Tartary*, with a view to circulate the word of God amongst its various inhabitants. I first visited upwards of 70 villages of Tartars, who wondered not a little to hear a stranger, whence they knew not, conversing freely with them in their own tongue. I made arrangements for the distribution of 600 copies of the Scriptures among them. I next visited 19 villages of *Mennonists*, who emigrated from the west of Prussia, in 1803, for conscience sake, and have settled in Little Tartary, on the streams of the *Moloshnai*, where, under the benign government of Alexander, they enjoy full liberty of conscience, and are in a prosperous condition. Among these and other 20 villages of German settlers, I made arrangements for circulating 700 Bibles and 800 Testaments in the German language.—From the German colonists on the Moloshnai I went and visited 5 out of 8 villages of the *Duchobostsi**, whom I found almost in every respect what I had represented them to be in my work on the Russian Greek Church. The only error I have detected is this, that their property is not common now, as was the case when they first settled in that place. I assembled several of their chief men, and examined them one after another, in relation to their principles as stated in the above mentioned work.—Their answers were usually given in the very words there used. The two prayers at the end they repeated word for word.—The Germans give them the character of being a sober, industrious people, just in their dealings, and good neighbours. However, more about them afterwards.—From the villages of the *Duchobostsi* I continued my course through the woodless desert, along with my Tartar guide, and the second day, in the afternoon, crossed the Straits of *Jeneschki*.—I then travelled along a sand bank 110 wersts long, which separates the Sea of Azof from the ancient *Sopra Lemni*, and entering the *Crimea* at the ruined fortress of *Asbat*, arrived in *Theodosia* on the 24th ultimo.—Here I remained for several days to recruit, from a severe cold I had caught in the

* Some account of this people was given in No. 25, of 1st vol. of the Christian Herald, page 389. Ed.

desert, assisted in extending the sphere of the operations of the Bible Society in that place among the natives of Asia Minor, encouraged to the utmost of my power the worthy members of the Committee to carry forward with augmented activity the glorious and philanthropic work to which they had put their hands.—Leaving *Theodosia*, denominated by the Turks *Kaffa*, I travelled through part of the mountainous districts of this peninsula, visited the populous town of *Karasubazor*, and arrived here on the 26th of May.—Here, with the assistance of a few excellent men, my efforts have been successful in the cause of the Bible Society. Yesterday afternoon the *Tauridian* Bible Society was founded amidst a numerous assembly of all the different nations and confessions of this peninsula.—The chief sphere of its operations will be among a population of upwards of 200,000 Mahomedans and 100,000 Christians and Jews.

Thus, my dear friend, our great Redeemer is carrying on his own work among all nations. From this place I proceed to *Backeheseroi* and *Sevastapal*—from thence to *Keigluff*, *Perekop*, Chessor and Odessa, and thence (God willing) pass through Moldavia and Hungary, &c into Austria.

EDINBURGH—We have got here at present a Tartar Sultan, named Kateyerry, brought to the knowledge of Christ by means of the Missionaries sent by the Edinburgh Society. He comes at the expense of the Emperor of Russia, to improve in various branches of useful knowledge, and return to promote the improvement of his countrymen.

Eighth Report of the Jews' Society, (of London.)

THIS Report is thus introduced :—

In appearing before you, to present an account of their proceedings during the past year, your Committee feel, that although they are not without many causes of discouragement, yet the motives for cherishing sentiments of a more pleasing nature, and especially for the exercise of the deepest thankfulness and unbounded trust towards God, greatly preponderate over those of an opposite nature.

HEBREW TRANSLATION OF THE NEW-TESTAMENT.

Under this head the Report states, that the Four Gospels are printed; and that the Acts of the Apostles, with the Epistle to the Romans and the First Epistle to the Corinthians, are printing, or ready for the press. Testimonials of the accuracy of the Translation continue to be received from various quarters. After stating the measures adopted for the circulation of this important work, to have executed which would, alone, have been worth all the exertion and expenditure of the Society, it is reported, under the head of

AUXILIARY SOCIETIES,

that a Meeting was held at Bristol, in June last, which ended in the formation of an Auxiliary Society in that city, from whence the sum of 717*l.* 2*s.* 2*d.* has already been remitted to the Funds.

This Auxiliary Society has likewise adopted measures for exciting the attention of the Jews residing there, to the great truths of the Gospel; and its Committee have not been without encouragement in this important work, though it would not be proper at present to communicate to the public more particular information on this subject. The Jewish Population of Bristol amounts to 170 persons. Your Committee have received from the Bristol Committee some useful hints respecting the best mode of proceeding, in visiting Jews at their own habitations.

Lectures to Christians on Jewish subjects have also been instituted at Bristol, and are delivered monthly at the several Churches. Your Committee would desire to draw the attention of Clergymen in all the other large towns of the kingdom to the expediency of establishing similar Lectures, as the most likely means of exciting an increasing interest in behalf of that people, from whose forefathers we received the light of Divine Truth.

To enable the Society to see, at one view, the extent of the support afforded to its Funds by the various Auxiliary and Penny Societies, a list of them is given.

CONGREGATIONAL COLLECTIONS.

The grateful acknowledgments of your Committee are due to those Clergymen who have, during the period to which this Report has reference, aided the Society, by permitting Sermons to be preached in their pulpits, and Collections made in support of its funds. Your Committee would respectfully, but earnestly, solicit Clergymen throughout the kingdom to give their aid to the Society in this way, as a mode well calculated to increase its funds, and the best means of awakening the general attention of Christians to the state of the Jews.

A List of the Congregational Collections made within the year is given.

The following Clergymen, also, have acquired a claim to the lasting gratitude of your Committee, and of the Society, by their distinguished services to it during the past year, in becoming the eloquent and successful Advocates of the House of Israel, in the Metropolis, and various parts of the kingdom:—Rev. Charles Simeon, Rev. Legh Richmond, Rev. W. Marsh, Rev. T. S. Grimshawe, Rev. H. J. Hare, and Rev. W. Gurney.

SCHOOLS.

Six boys have been put out as Apprentices, and

There remain, under charge of the Society, forty-two Boys, and forty Girls, of whom thirty-eight Boys and thirty-seven Girls are in the Schools, and four Boys and three Girls under charge of a careful woman in the country. The Girls' School has, since the last Anniversary, been removed to a commodious house near the Episcopal Chapel.

(To be continued.)

REVIVALS OF RELIGION.

Extract of a letter to the Editor of the Religious Intelligencer, dated Malone, Franklin county, (N. Y.) October 10, 1816.

Sir—Being a subscriber for the Religious Intelligencer, I often learn through that medium, what great things God is now doing for his American Churches. I read one narrative after another of religious revivals, which to me, is like cool water to a thirsty soul. Sensible of the joys which I receive from this source, I cannot hesitate believing that it affords the same pleasures to others. For this reason I would put into your possession, and to be disposed of at your discretion, the following brief account of a work of God's Holy Spirit in this place.

I have had the charge of a congregational church here for nearly seven years. Most of this time, on account of war and the evils which followed it, has been dark and distressing. At the close of the last year, I viewed my ministry, with respect to this people, at a close. I expected soon to deliver a farewell discourse, and refer all our concerns to the Judgment of the Great Day. But though there are many devices in the heart of man, nevertheless, the counsel of the Lord, that shall stand. I now see God had determined that I should not leave this people, till I had seen a divine refreshing from his presence. It is now four months since there were flattering prospects. From that period till now, with the secret and irresistible agency of the Holy Ghost, Jehovah has been carrying on the work of conviction and conversion among us. Its progress has been slow till within a few weeks. It is now becoming general. Every section of the town feels its influence. It is astonishing to notice the contrast between the common inquiry six months ago and now. The first was, "what shall I eat, and what shall I drink, and wherewithal shall I be clothed?" But the last is, "What must I do to be saved."

This work affects persons of all ages and descriptions. It rends in pieces the subterfuges of infidels, enstamps solemnity upon the countenances of the scoffing, raises the worldling to higher riches than gold, arrests the voluptuary in his course of pleasure, turns the youth from his scenes of empty enjoyment, and in some degree impresses the minds of all with the momentous reflection, that an Almighty Being exists and governs the world. It does more: it settles difficulties among neighbours which have divided them for years, by producing in their minds the most friendly feelings. It suppresses profane swearing, Sabbath breaking, gambling, and their accompanying evils, which are so disgraceful to society, and offensive to the spotless God. In those families where Satan has reigned in quietude for years, and the name of Jehovah every day blasphemed, we now hear prayers and anthems of praise.

Yours, ASHBEL PARMALEE.

We have derived much satisfaction from the perusal of a discourse, entitled *Divine Benevolence to the Poor*, delivered in August last, at the opening of the Chapel in the New Alms-House, Bellevue, by the Rev. John Stanford, A.M.—the stated Preacher of the Society for supporting the Gospel among the Poor in the city of New-York. We regret that the limits of our paper will not allow us to give the whole of that interesting discourse. The following extract, we trust, will be gratifying to our readers.

"In proportion to the light of the Gospel shining upon our land, the history of the poor becomes increasingly interesting. Searching the public records of this city, under the old administration, the population of its inhabitants in 1699 amounted to 6000 souls. The poor at this early period received partial relief in their own habitations, or lodgings were provided for them by the Vestry. Johannes De Peyster, Esq. was then Mayor. In 1707, greater attention was paid to the indigent, both by food and clothing; every person so relieved had a badge upon the sleeve of the garment, formed of the letters N. Y. in blue or red cloth. As population increased, certain persons of humanity and opulence, in 1714, presented a well written petition to Robert Lurting, Esq. the Mayor, and to the Corporation, on the utility of erecting a good and substantial building for the reception of various classes of poor, and as an house of correction. Whereupon Messrs. Roome, Bayard, Fell, and Burger, who were Aldermen, with three other gentlemen, were appointed a committee to fix upon a suitable piece of ground, and to purchase materials for the purpose. They, eventually, chose a spot, then called the Vineyard; the very place on which now stands our City-Hall. The house erected was 65 feet by 24, two stories high, with good cellar apartments. The front room to the right, was appropriated to the use of the Superintendant; the first of whom was John Seabring, having a wife and one child. The upper room, on the west side, was used as an Infirmary; the first physician of which was Dr. John Van Buren, grandfather of the present Dr. Van Buren of this city; who held his office thirty years. His salary was one hundred pounds a year; out of which he found his own medicines. Trustees, by an annual election, were appointed to the Institution, who regularly met once a week. The description of persons received to this house were —the Indigent Poor, the Sick, the Orphan, the Maniac, and the Refractory. This house of poor was supported out of what was then called the Minister's Fund, a small tax upon the inhabitants, and by voluntary contributions, which sometimes were very liberal. Besides, the clergy of this city benevolently took their turn, weekly, in preaching the Gospel to the poor.

"When the war commenced between England and America, in the year 1776, it became necessary to remove the poor, first to West-Chester, and afterwards to Poughkeepsie, under the charge of Mr. John Forbes. During the war, however, the poor and the refractory were received into the Alms-House, then under the care

of Mr. William Littlewood; who was permitted to draw King's rations for nine months, to support the poor. After this the Corporation appointed Samuel Bell, Esq. grandfather to the present deputy sheriff, Mr. James Bell, to the office of Superintendant of the establishment.—In consequence of the destructive fire which took place in this city on the 21st September, 1776, 300 destitute persons were received into this Institution.

"On the establishment of the Independence of America, Christian benevolence to the poor assumed still more cheering features. The poor who were fostered in Poughkeepsie, returned to the city under the superintendance of Mr. Samuel Dodge. Several out buildings were soon erected on the premises, to make the Alms-House more commodious.—The old school-house still remains.

"The increase of population, and the great influx of emigrants from various parts of Europe, so exceedingly added to the number of the poor, that it became indispensably necessary to erect a more commodious Alms-House in Chamber-street; while, at the same time, the old site left a favourable space for erecting the present City-Hall. This house of poor is of brick, 260 feet by 44; with two projections in front, of 15 by 30. Possession of this establishment was taken in 1795.

"From the more opulent and benevolent part of the community, about this period, a spirit of philanthropy began still more eminently to appear in favour of the needy and the destitute. For these purposes, various societies have been successively established—Here are public charity schools for indigent children—The widow with small children are fostered by a society of females—By another, clothing is provided for the naked—By a provident society, the imprisoned debtor, with other necessitous persons, are supplied with refreshmenis—Aged widows, who once saw better days, are materially aided with necessary comforts to soften their pangs while closing the period of life—Here, too, as one of the brightest ornaments of our city, exists an asylum for helpless orphans, where they are tenderly fostered, and receive such education and religious precepts as promise the greatest advantage to the infants and to the general community. While these several acts of benevolence are honourable to human nature and to our citizens, we must confess that they are produced as the happy fruit of the Gospel of Jesus Christ, which we so plentifully enjoy.

"For wise purposes, combining a greater number of objects, the Corporation of our City have erected this establishment at Bellevue—the CHAPEL of which we open this day for divine worship*. The first stone of this building was laid August 1, 1811, by the Honourable De Witt Clinton, Mayor of the City. The premises, at present, occupy about seventeen acres of ground. The building

* The Chapel is 60 by 45, and 30 feet in height, with three spacious galleries; the whole finished with propriety and neatness.

itself is 320 feet by 50; with two wings, 100 by 50 feet. Two hospitals are in the rear, 75 by 25 feet, three stories high. A penitentiary is also erected for the confinement of those who have committed petit larceny: likewise a spacious work-shop, 200 feet by 25. These extensive buildings, no doubt, will accommodate various classes of the poor and unfortunate, to the advantage of society. To these will be added separate schools for the male and female children to receive plain education and religious instruction; in hope, by the benediction of God, that they may become useful citizens.

"About four years ago I had the pleasure of presenting to the Honourable the Corporation, a plan for establishing an asylum for vagrant youth. Many of this description, for a great length of time, apparently without parents or friends to foster their tender years, have infested our streets, markets, and wharves; too frequently committing depredations on the public, and viciously destroying themselves. And, it is a fact, for the want of such an asylum, there are now so many criminal children consigned to the dreadful walls of our State Prison. It would, indeed, be a luxury to my heart to live and see an asylum of this description combined with this Institution, in which such young unfortunates might be rescued from vice, inured to habits of industry, and receive such a portion of education as may render them useful to the public.

"Collect what I have now delivered from the Old and the New Testaments, and the various interpositions of Divine Providence in after ages in favour of the afflicted, and you must be persuaded that God hath been faithful to his promise in the text—THE NEEDY HAVE NOT BEEN FORGOTTEN—THE EXPECTATION OF THE POOR HAS NOT PERISHED. And, we are further persuaded that the Lord will, in every future period of time, have an ear to the voice of his distressed, and produce a benevolent hand to relieve their accumulated sorrows."

BENEFITS RESULTING FROM THE DISTRIBUTION OF THE BIBLE.

Letter from a German Sailor to a correspondent in Hull, (England.)

You may perhaps recollect, that in the night of February 16, three Sailors called on you, to return you thanks for all the kindness you had shown them, and more especially for the Bible you gave us, as we were unable to pay any thing for it. After having gone to sea, our vessel was taken by a Danish privateer, and we were confined to a prison, in which my two companions died. One of them, Richard Duedeman, thus addressed me the day previous to his death: "I am convinced that I must soon die, and am, I trust, prepared for my departure; but I should like, once more, to write a few lines to my Minister, and thank him for the Bible, that blessed book which points out the way to heaven. Had I not obtained possession of it, I do not think I should have been saved. When, in the 15th chapter of the Gospel of St. Luke, I read the parable of the Prodigal Son, I was led to consider myself completely in the light of that son; but, blessed be God, I found consolation in applying those words to myself—'This man receiveth sinners, and eateth with them.' I should wish my wife to have my Bible, and diligently to read in it; for in this world I shall never see her face

again, nor those of my children: yet, notwithstanding all this, I may confidently exclaim with the Apostle: 'I have a desire to depart and to be with Christ.' Blessed be God, for having conducted me to England; and may his richest benediction rest on all those who so kindly supply the poor with Bibles!" In this affecting manner he expressed himself, even in the last moments of his earthly existence, whilst tears of gratitude, both towards God and man, streamed down his eyes. He died on the 13th of May, at four o'clock in the morning. My other companion followed him the next day. His name was Thomas Rode, who expired in the midst of thanksgivings to God, for having favoured him with an opportunity of receiving a Bible; and, whilst he fervently implored an especial blessing on those kind benefactors of their poor fellow-creatures, who thus were engaged in dispensing among them the Bread of Life, some of his last expressions were: "I feel most comfortable and happy in my mind. O, my Lord Jesus! receive and take me to thyself. Thou hast prepared me for death; preserve my faith unshaken, till it shall please thee to receive me to thy kingdom. Blessed be God, and the Father of our Lord Jesus Christ. Oh! that all men might get a Bible: to me it proved a cheering companion in the solitary hours of my confinement; it was a refreshment and consolation to my mind."

Thus my companion died. But what do I say?—they are not dead, they live infinitely happier than myself. I cannot but thank God a thousand times, that you have given us a Bible. Convey my sincerest thanks to those who sent you so many copies of this Holy Book to distribute among the poor: we cannot reward them, but God will.

STEREOTYPE BIBLE.

Seven thousand copies of the Brevier Bible have been printed from the Stereotype Plates finished last summer. The first 3500 copies were struck off for the New-York and Auxiliary N. York Bible Societies, for whom the Plates were executed: Of these only about 400 copies on superfine paper remain undisposed of.—3500 copies have been printed for account of the American Bible Society, who now own the Plates. 1000 copies of these last mentioned, on common paper, are nearly all bound and ready for delivery; and 2500 on fine paper are ready to be delivered in sheets:—part of them will be bound in the course of a few days. There is also now in the press an edition of 2500 copies on fine French paper. These Bibles are all sold to Auxiliary Societies at the mere cost of the paper, press-work and binding—the value, or wear and tear of the Plates, not being taken into the estimation.

New Auxiliaries to the American Bible Society.

The Bible Society of Maine,
The Bible Society of Salem and vicinity, (Mass.)
The Female Bible Society of Cincinnati, (Ohio,)
These make the number of Auxiliaries, now known, to be—62.

THE

CHRISTIAN HERALD.

Vol. II.] *Saturday, November* 16, 1816. [No. 8.

To our worthy correspondent at Bristol (England) we are indebted for a communication of the following letters, which, through the kindness of the Rev. gentleman to whom they are addressed, have been forwarded to us in manuscript, for publication here. We have also received other letters confirming the heart cheering intelligence of the remarkable progress of the Gospel among the inhabitants of the South Sea Islands, and furnishing details of the most interesting description in relation to that blessed work; which shall appear in our subsequent numbers.

Camberwell, 1 Sept. 1816.

Rev. and Dear Sir,

Yesterday we received a letter from the Brethren at Eimeo, dated 6 Sept. 1815, giving a pleasing account of the state of their affairs, except that poor Scott is no more! He has left a widow and two children. They had received (in May) a packet from us, as also your letters of July 22d, 1813, and December, 1813. They had also received from Sydney 400 copies of their New Testament History, and 900 Catechisms, and 100 Hymn Books. Brother Crook has been of great service in correcting them.

The work of God among the natives has prospered greatly; congregations large, and attendance on the means of instruction constant and encouraging. The worshippers of Jehovah increased rapidly both in Eimeo and Taheite. The priest of Papetoai has joined them, publicly burned his god; and others have followed his example, Morais were destroyed, altars overthrown, and the wood used to dress common food, of which different classes and *sexes* partook together.

Pomarre has been travelling from place to place to exhort the Chiefs to receive the Gospel. This, together with the rapid increase of the "*Bure Atua*," or *praying people*, excited the rage of some *Idolatrous Chiefs*, who procured others to join in a conspiracy entirely to cut off the converts; but through the goodness of God, the scheme miscarried, and the parties who united in it, *quarrelled—fought*, and many were killed. Old animosities were revived, and the question of religion *quite forgotten*. Pomarre and the Christians have kept aloof from the quarrel, unhurt; confusion prevailed, and the Brethren were not without some degree of alarm; yet were composed, trusting in Him who has hitherto preserved them. At the close of their last monthly Prayer Meeting 39 more natives joined them, their number is 362, besides a

few rejected for bad conduct, and several who died in the Lord. They long and pray for more Missionaries, we will do our utmost to gratify their desires. We regret exceedingly that Threlkeld, who sailed with Ellis, lingers at Rio Janeiro, and wishes to stay there and preach to the English. We wrote again to him a few days ago to proceed by all means, and we hope, he will, together with the Brethren who last sailed, and who were unhappily detained at Cork four months. We are now equipping four more (with their wives;) and the ship is to sail at the end of this month.

Mr. Marsden has also written to us. He is delighted with the success of the Mission, and says he believes that the work is so solid and deeply rooted, that it would go on, even if there were not an European left among them, but he earnesly desires more Missionaries.

Pomarre has sent another letter to the Brethren, full of zeal, which they have translated and sent us—He says, "*The Word of God is growing in Eimeo. It is Jehovah himself that causeth the growth of his own word; for that reason it prospers, it grows exceedingly. The idols of these Ratiras are committed to the fire; they are entirely destroyed. I am highly pleased with these things.*" We shall immediately print these papers.

I am, Rev. and dear sir, your affectionate brother,

Rev. *Dr. Hawies, Bath.* GEORGE BURDER.

MOREA, Sept. 8th, 1815.

REV. AND HONOURED FATHER IN CHRIST,

Grace and peace to you and to yours, and to your charge on earth! Dear Sir, in any letter private or public, the half cannot be told you of the blessed change which Divine Grace hath wrought in the lives and conduct of the Natives of these Islands. You will be informed of many things in the public letter that goes with this, respecting the state of the Mission, so that I need not say any thing. I lament and am sorry to say that we are yet living all together; *seven men, five women, and twelve children*, for the sake of finishing the vessel, while we are so greatly wanted at Taheite and Raiatea; at both which Islands, and others, many have embraced Christianity, and have [illegible] teachers. Although our vessel is so much wanted for the use of the Mission, yet we regret that all our time should be thus taken up, which should be devoted to the instruction of the Natives. We think at last we must dispose of the vessel for want of time to finish her; and we rejoice that it is so, for the desire accomplished is a tree of Life. When we began the vessel there were no such calls among the Natives as there now are. I wrote unto you before, my confidence that the cause would yet increase, and that we should see greater things than these yet. I hope, Sir, you will see while you live that your labour hath not been in vain in the Lord with respect to the Mission. Please to tell the dear friends at Bath that the poor Natives here fill the place of worship

at the monthly Prayer Meetings as well as at all other times. They rejoiced to hear a part of your letter which I read to them. The King says he shall send you some of his *gods*. They have burnt several of them in the fire. Hitherto the Lord hath been very good to us and to the Natives.

We have got two boats ready, in case the present wars should reach us, and our people be defeated, as yet we know not the result of the war. Hitherto those have been defeated that intended to destroy the people of God and stop the progress of his word, and they have been destroyed by the very people and instruments which they employed to destroy us: so their wickedness came on their own heads. Our salvation is of the Lord. We hope that we and all his people shall be preserved. I hope I never sent you any thing but the truth respecting the Mission, and I was glad to inform you of the success of the Gospel: and much more might have been said, as you may see from time to time in the public letters, and yet the half is not told; but I am not disposed to say much, lest I should offend. I well know how you would rejoice could you see the blessed change which Divine Grace hath made in the hearts and lives of these Natives. Blessed be God for it; and I think it would be sinful to conceal the work of God here. Sir, in addition to past favours, I take the liberty to request a little paper and a few pencils, and three or four good books—Boston's Fourfold State, and the Pilgrim's Progress; and write my name in them, with a letter. We are often ill and in great want of medicines; several have the dropsy in their legs, &c. and are laid up for several days together.

Sir, if you send out more Missionaries, I hope they may be single men; for to labour and care for a family takes up much of the time which should be devoted to the work of the Mission.

I remain your much obliged,

HENRY BICKNELL.

Sir, we have promised to do what we can to lessen the expense of the Mission; we have made some good soap for our own use, and have been advised from England to make sugar, for sale at Port Jackson; but all our time is wanted to instruct the Natives, and we hope our necessary wants will be supplied from home.

Dear Sir, there are none of your Missions that suffer more privations than this. We have much hard work with the vessel, and very insufficient support; and are very bare of clothes and shoes, &c. and hardware.

To the Rev. Dr. Haweis, *Bath*.

DOMESTIC.

Constitution of the Western Missionary Society of New-Jersey, adopted at Princeton, August 28, 1816.

ART. I. This Society shall be denominated the *Western Missionary Society of New-Jersey*.

II. It shall be the first object of this Society to supply with the preaching of the Gospel those places within this state which are destitute: but it shall also be considered an important object of the Society to aid the funds, and facilitate the operations of the *Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States.*.

III. All the surplus funds of the Society shall therefore be forwarded annnally to the missionary fund of the General Assembly.

IV. The Officers of the Society shall be, a President, two Vice-Presidents, a Secretary and Treasurer, to be chosen annually by ballot, (after the first election), on the day after the first Tuesday in October.

V. A Standing Committee shall be chosen at the same time, and in the same manner; to consist of nine persons; any five of whom shall be a quorum. By this Committee all the business of the Society shall be transacted, when the Society is not in session: and of their proceedings they shall exhibit a report at the annual meeting of the Society.

VI. Any Minister of the Gospel, of the Presbyterian Church, being a member of the Society, may attend the meetings of the Committee, and enjoy all the privileges of a regular member.

VII. To this Committee it shall belong to employ Missionaries, prescribe their routes, and give them instructions: they shall also have power to establish schools and employ suitable teachers, when in their opinion it may be requisite. It shall, moreover, be their duty to encourage the formation of Associations auxiliary to this Society, and to devise other means of obtaining funds. And finally, it shall belong to them to determine what aid it will be proper, at any time, to render to the Board of Missions of the General Assembly.

VIII. Every minister of the Gospel, of the Presbyterian Church, within the bounds of the Society, shall be a member, *ex officio*, if he choose to act; and any other person, who shall contribute two dollars on subscribing, and one dollar yearly afterwards, may become a member: but a contribution of twenty dollars at once, or a sum which, added to former contributions, shall amount to twenty dollars, shall constitute a member for life, without further contribution.

IX. Any Association of persons, male or female, who shall contribute ten dollars yearly to the funds of the Society, shall be entitled to appoint a deputy to attend the meetings of the Society, who shall enjoy all the privileges of other members; and for every additional ten dollars, they shall enjoy the privileges of an additional representative.

X. It shall be the duty of every member to use his influence to form associations auxiliary to this Society.

XI. The Missionaries employed by this Society shall be Preachers of the Gospel, in regular communion with the Presbyterian Church.

XII. It shall be the duty of the Missionaries employed by this Society to forward to the Standing Committee, as soon as convenient, a report of their labours, and of such other matters, interesting to the missionary cause, as may occur to their observation.

XIII. The compensation of the Missionaries employed by this Society, shall be the same as that of the Missionaries of the General Assembly.

XIV. It shall be the duty of the Missionaries to exert themselves to form Missionary Associations in aid of the funds of the Society, whenever they may meet with a favourable opportunity.

XV. This Society shall be considered as constituted, as soon as twelve subscribers shall be obtained.

XVI. This Constitution may be amended at any annual meeting of the Society, by a vote of a majority of all the members, or two-thirds of those who may be present.

OFFICERS OF THE SOCIETY.

Rev. *John Woodhull*, D.D. President; Rev. *Archibald Alexander*, D.D. 1st V. P.; *John Neilson*, Esq. 2d V. P.; Rev. *George S. Woodhull*, Secretary; *Charles D. Green*, Treasurer; *Ashbel Green*, D.D. L.L.D.; *Samuel Miller*, D.D.; *George S. Woodhull*; *David Comfort*; *Isaac V. Brown*; *Joseph Campbell*; *William C. Schenck*; *Charles D. Green*; *John S. Nevius*, a Standing Committee.

JUVENILE DEPARTMENT.

An Address to Children who give part of their Pocket Money for the Spread of the Gospel.

Dear Children,

It gives much pleasure to your parents, to your friends, and to all who love God, to see you come forward with good-will, to give a little of your pocket money for so good a purpose as sending the Gospel of Jesus Christ to thousands of poor ignorant and wicked people a great way off. This is very pleasing to God also, if you do it in a right spirit, with a view to his glory, and the salvation of your fellow-creatures.

Dear children, you are called Christians; you have been baptized in the name of Christ, and you have been taught to trust in Christ alone for salvation: you have been taught to pray to God as your Father, in the name of Christ; and you are led to hope for the pardon of your sins; for holiness of heart; for the comforts of religion; and for eternal happiness when you die, through the merits of Jesus Christ alone. All this you owe to the goodness of God, who caused you to be born in a land of Gospel light, where we have the Bible, which is the best book in the world, because it is the book of God; where we have churches, and meetings, where the servants of Christ preach his word for our instruction; where our dear friends unite in solemn prayers and cheerful praises. Through the same goodness of God, you have parents and friends

who love you dearly, feed and clothe you, and bring you up in the fear of the Lord; who take care of you when you are sick, and do every thing in their power to make you happy.

But had you been born in a heathen country, you would not have enjoyed these blessings. There are many millions of mankind who know nothing at all of the only living and true God. They ought, indeed, to think that the sun, and moon, and stars, and birds, beasts, and fishes, could not make themselves; that some one who is great, and wise, and good, did make them: they should try to find out who he is, and how they may serve and please him: but, in general, they have no thought nor desire of this kind; and, if they worship any thing it is the sun and moon, or four-footed beasts and creeping things, or images, which they themselves have made of wood and stone, or gold and silver; and they sometimes worship these in a very wicked manner, and do very bad things, while they call it religion. The people who formerly lived in Egypt, worshipped cats and dogs, apes, oxen, wolves, and crocodiles. Even the pretended gods of the heathen were wicked. Their Mercury was a thief, Bacchus a drunkard, Venus a bad woman, and Jove an undutiful son; and it is no wonder that the people should be like their gods, and therefore they were guilty of theft, lying, murder, and every sort of crime.

It would shock you to hear how cruel many of the heathen were. You read in Scripture that some fathers and mothers were so hard-hearted that they made their children pass through the fire to Moloch. This Moloch, they say, was an image made of brass, having the head of a bullock; and being hollow was filled with fire, and made red hot; and then the poor children were put into his arms, and so burnt to death; and in the mean time, drums and loud instruments of music were sounded to drown the screams of the tortured babes.

In some countries, instead of tenderly nursing their infants, as your dear mothers nursed you, they throw them away in woods and commons, to be destroyed by lions, tygers, and wolves. In China, where your tea comes from, it is said that nine thousand children are left to perish every year in the city of Pekin; and among the Hindoos, children are hung up in trees, in baskets, and devoured by birds of prey, and others are starved to death.

In some parts of the world, particularly in New Zealand, and in Sumatra, they eat the flesh of their prisoners taken in war, and of those who have been condemned as malefactors. A few years ago, an English captain of a ship, which had been wrecked on the coast of Sumatra, went into the country, and saw a small round place, fenced in, and supposed it contained some live turtles, or other creatures for food; but O! how was he astonished, when he found there three boys, under the care of an old man, who informed him that they had been brought there by pirates (or water thieves), who used to steal children in the island of Pulo Nyas, and either sell

them for slaves, or to be fatted and eaten by the cannibals. Two children, he said, had been so treated the day before. Captain Welsh, for that was his name, to preserve these children from such a dreadful end, purchased them at the price of 164 dollars, and put them safely on board another ship. One of them, called Thomas Chance, he put to School in Calcutta, under the care of the Missionaries, and one he took home with him to England

When the Rev. Mr. Thorp read this story to a company of gentlemen in Bristol, (England) who were met to petition the Parliament of Great-Britain against the *Slave Trade*, (which is buying and selling men, women and children, for slaves) he spoke as follows :—

"Sir, I am the father of a large family; three of them are little ones, very little ones. Many a time and oft have I looked upon them, sometimes with tears of grief, sometimes with tears of joy. While perusing this story, my imagination placed them in the situation of the little natives of Pulo Nyas, torn from their country, cooped in, and fattening for the slaughter. I saw, or thought I saw, a delivering angel, in the form of that benevolent Captain, overlooking their enclosure, inquiring into their condition, paying the price of their ransom, and bearing them away to the land of freedom. And I will now honestly tell you what were my feelings in the contemplation of such a scene. May the God of mercy (I involuntarily exclaimed) pour down the choicest of his blessings, on the head of this humane Captain; may he long preserve his invaluable life, as an ornament to his country, and a blessing to mankind; and after a prosperous voyage over a tempestuous world, may he receive him and the little innocents whom he rescued from the teeth of cannibals, into the harbour of eternal rest!"

And as they are so cruel to children, so they are also to women, when their husbands die. In the East Indies, when a man dies, they burn his body, instead of burying it; and when they have placed it on some wood, his widow lies down by the corpse, and both are burned to ashes, together; and what is still more shocking, the eldest son himself sets fire to the wood, to burn his poor mother. This dreadful custom still continues, and they say that thirty thousand women are burnt to death in this manner every year.

In other places they treat sick and old people very cruelly. Many a poor sick widow who is thought burdensome to her children, is buried alive; and many old men are brought to the side of a river to be drowned by the tide.

Slaves are also very barbarously treated in some places. Many have been murdered by their young masters, merely for sport; some thrown into fish-ponds to feed the fish. Many slaves used to be put to death to honour the funerals of their dead masters. Some nations, when they take prisoners in war put them all to death;

and some roast them at a fire, and eat their flesh. In some countries they kill innocent men, and offer them up as sacrifices to their gods; they did so in many parts of Europe before the gospel came thither, and they do so still in some of the South Sea Islands.

Now it is to put a stop to all these horrid practices that Missionaries are sent to heathen countries, that Bibles and Religious Tracts are circulated among the needy all over the world; and wherever the Gospel comes, attended with the power of the Holy Spirit, people turn from their dumb idols to serve the living God; they learn to put their trust in Christ alone for salvation; their wicked hearts are made new and holy, and they are brought to love God and to love one another. Then they are no longer cruel; but become kind, charitable, tender-hearted, and desirous of doing all the good they can, that God their Saviour may be pleased and glorified, and the souls of men made happy for ever.

Dear children, consider it a privilege and an honour to be permitted to contribute in any measure, however small, your mites, to help on this good work; and esteem it a blessing that God is pleased thus to incline your young hearts to promote his glory: but while you are seeking the salvation of others, see to it that you are yourselves saved—saved from guilt and sin, and made new creatures in Christ Jesus; that you are dutiful to your parents, attentive to ministers, diligent at school, earnest in prayer, and good to all. For this purpose read the scriptures every day, and pray to God that you may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; that it may be truly said of you, as it was of that good young man Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Thus will you best prove that you have a proper sense of the value of the Gospel of the grace of God, by cherishing it in your own hearts; and thus will you best recommend to others to become partakers of its blessings, by making your light to shine before men, that they, seeing your good works, may glorify your heavenly Father, from whom cometh down every good and every perfect gift.

TO THE EDITOR OF THE CHRISTIAN HERALD.

JUVENILE BIBLE SOCIETY.

Plattsburgh, Nov. 7, 1816.

Dear Sir,

If you should think that the publication of the following will be calculated to do good, and stimulate others, I shall be much pleased to see it in your highly useful publication.

Greater attention is now given to the "Word of Life" than was ever before known, and no doubt much good will result from so excellent a practice. Youth are stimulated to commit its sacred contents to their memories; which is an earnest, it is hoped, of an exemplary Christian life in more mature age.

Juvenile Associations for this purpose will always be exhilarating, to Christians of every name, as having an evident tendency to promote harmony in Christian views, and as leading to that desideratum in Christian principles, so devoutly to be wished for, when the "Watchmen of Zion shall see eye to eye," and when that "pure language" shall be "turned to the people" spoken of by Zephaniah, iii. 9. With these remarks, I send you the plan of a "Juvenile Society," for committing the Scriptures to memory, lately established by Mr. William Young, of Albany, Teacher of the Lancasterian School in this village. The usual formula of constitutions is omitted, as being needless with children from 6 to 14 years of age: the ages of the greater part of this promising association. About 40 have become members, many of whom have distinguished themselves by committing from 12 to nearly 50 verses in a week, besides attending to their usual business and school exercises.

The following is a copy of the regulations:

"The Juvenile Bible Memorial Society:" Instituted October 23, 1816, in the Lancasterian School, Plattsburgh, (Clinton County, N. Y.) "To do good, and to communicate, forget not." Heb. xiii. 16.

I. It is the design of this Juvenile Association, that the members thereof shall be distinguished in the village for their good moral character, their obedience to their parents and teachers, kindness to their school-fellows, and courtesy to their neighbours. See Rom. xii. 9—21. 2 Tim. iii. 16. Matt. v. 16. Rom. xiv. 12.

II. That the members shall contribute one cent per week, if possible, to buy some clothes or bread for poor children, or to give them a Bible and good books. See Matt. xxv. 34, 35. Luke xxi. 2. Heb. x. 24.

III. That each member shall commit to memory, every week, as many verses as may be possible, of the chapter selected by the teacher, to recite on Saturday; to meet at 2 o'clock in the afternoon. But in no case to neglect their parents' business, or their school duties. 2 Tim. iii. 15.

IV. Those who have ability, to find passages of Scripture, which shall be proofs to some truth, or an answer to some question, which may be proposed one meeting previous. The proofs or answers to be written in a fair hand, signed with their own names, sealed up as a note, and delivered on the days of meeting. Those which may be approved, shall be registered for the Patron's inspection and reward. John v. 39. Acts xvii. 11.

V. Those who recite well, may commit a selection of Hymns, or some of the Psalms. Jam. v. 13. Col. iii. 16.

VI. Those who recite, to have the privilege of asking any question, either of the Patrons or Teachers: such as the meaning of a word, phrase, or sentiment, contained in the lesson they have recited. Matt. vii. 7. John xvi. 24. Jam. i. 5.

VII. The officers of the Society to be two or more Patrons, two Auditors, a Recorder, and a Treasurer. 1 Cor. xiv. 40.

*** By finding the passages of Scripture referred to, what is intended by the 4th regulation, will be more fully understood, and is given as an example to the children; an exercise which will greatly improve the mind in Scripture knowledge, and will be attended with many advantages to those who may be thus early led to search the Bible.

Rev. Frederick Halsey, Rev. Nathaniel Hewit, *Patrons;* Miss Cornelia Baker, Master Amasa Winchel, *Auditors;* Miss Rhoana Flagg, *Treasurer;* Master A. B—, *Recorder.*

HOLY BIBLE! Book Divine! Precious Treasure! thou art mine:
Mine, to tell me whence I came; mine, to teach me what I am!
Mine, to chide me when I rove; mine, to show a Saviour's love.
Mine art thou to guide my feet; mine, to judge, condemn, acquit!
Mine to comfort in distress, if the Holy Spirit bless;
Mine, to show by living faith, Man can triumph over death!
Mine to tell of joys to come, and the rebel sinner's doom.
Oh! thou precious Book Divine! Precious Treasure, thou art mine.

The state of religion in this place, is, on the whole, encouraging to the friends of Zion. Many are inquiring "the way" "with their faces thitherward;" and many are added to the Church. In Beekmantown, a few miles from this, the attention of divine things, has been, and now is, very lively. Many youths have become savingly acquainted with "the truth as it is in Jesus;" and the aged have been led to call upon Him who will regard prayer, though at the "eleventh hour." Other places adjacent to this have had their attention drawn to the "one thing needful," and many have "chosen that good part which shall not be taken away" from them.

We certainly live in the dawn of that day "when all shall know the Lord from the least unto the greatest," and the knowledge of God "shall cover the earth as the waters do the sea." May the full day be hastened on the wings of time, and the glory of the brightness of His image fill every soul with love. When the nations shall learn and practise war no more, and the sword and the spear be converted into implements of agriculture. May each one say in deed and in truth, "Thy will be done on earth, as in heaven," and may "thy kingdom come" in every heart; and every tongue speak forth His praises, who is ever worthy to be adored.

Yours in sincerity,

OMEGA.

The Triumphs of Grace in a Dying Hour.

THE REV. JAMES HERVEY.

IN attempting to record the dying consolations of eminent departed saints, in the order of time in which they have been per-

mitted to "finish their course with joy;" as an evidence of the solid support and strong consolation which may in such circumstances be derived from an experimental acquaintance with "the peculiar doctrines of the gospel;" we cannot omit to notice an account of the triumphant experience of the Rev. J. Hervey, though probably an account with which many readers of the Bible Magazine may be well acquainted.

A more distinguished labourer in the vineyard of Christ than this excellent man perhaps never appeared. To proclaim the dear Redeemer of sinners in all the unsearchable riches of his great salvation, was indeed the source of his highest delight. To bring sinners to Christ as needy beggars to buy wine and milk without money and without price, was the constant aim of all his public ministrations, as well as of his elegant writings; and it has pleased God to make both remarkably successful as the means of turning many from darkness to light, and from the power of Satan unto God.

His labours, both in his ministerial office and in his study, he pursued as long as possible, under the disadvantage of a weak constitution of body; which, together with the severity of his last illness, he supported not only with the greatest patience, but without a single expression of peevishness. What were his sentiments at such a season as this, may be fully gathered from the following extract of a letter to a friend; written indeed some considerable time previous to his final dissolution; but when in his own apprehension that great event was not far distant.

"Now, perhaps, if you sat at my right hand, you would ask, What is my hope with regard to my future and immortal state? Truly, my hope, my whole hope, is even in the Lord Redeemer. Should the king of terrors threaten, I fly to the wounds of the slaughtered lamb, as the trembling dove to the clefts of the rock. Should Satan accuse, I plead the Surety of the covenant, who took my guilt upon himself, and bore my sins in his own body on the tree. Should hell open its jaws, and demand its prey, I look up to that gracious Being, who says, 'Deliver him from going down into the pit, for I have found a ransom.' Should it be said, No unclean thing can enter into heaven; my answer is, The blood of Christ cleanseth from all sin;—though my sins be as scarlet, through this blood they shall be as white as snow. Should it be added, None can sit down at the supper of the Lamb without a wedding garment, and your righteousnesses what are they before the pure law, and piercing eye of God, but filthy rags? These I renounce, and seek to be found in Christ Jesus, who is the Lord my righteousness. It is written in the word that is to judge the world at the last day, 'By this obedience shall many be made righteous.'

"So that Jesus, the dear and adorable Jesus, is all my trust. His merits are my staff, when I pass through the valley of the sha-

dow of death. His merits are my anchor, when I launch into the boundless ocean of eternity. His merits are the only riches which my poor soul, when stript of its body, desires to carry into the invisible world. If the God of glory pleases to take notice of any mean endeavours to honour his holy name, it will be infinite condescension and grace; but his Son, his righteous and suffering Son, is all my hope, and all my salvation."

Mr. Hervey's last illness, which had long threatened him, greatly increased in October, 1758, and became very formidable in the December following. For, on Sunday, the third of that month, in the evening, after prayer in his family, he seemed to be arrested by the messenger of death; so that the united assistance of his sister and servant, with difficulty enabled him to get up stairs into his room, from whence he never came down. On the 15th of that month, the Rev. Abraham Maddock, his curate, being much with him, Mr. Hervey spoke to him in strong and pathetic terms of his assurance of faith, and of the great love of God in Christ. "Oh," (said he,) "what has Christ done for me; and how little have I done for so loving a Saviour! If I preached even once a week, it was at last a burden to me. I have not visited the people of my parish as I ought to have done, and thus have preached, as it were, from house to house. I have not taken every opportunity of speaking for Christ." These expressions being accompanied with tears, which were too visible not to be observed; and lest his tears should be misinterpreted as they had been conversing about his expected end, and of his assurance of happiness, he proceeded thus: "Do not think that I am afraid to die.—I assure you I am not. I know what my Saviour hath done for me; and I want to be gone. But I wonder and lament to think of the love of Christ, in doing so much for me, and how little I have done for him."

In another conversation, discoursing likewise of his approaching dissolution, which he did with the utmost calmness and serenity, and of the little which we know of God's word, he said, "How many precious texts are there, big with the most rich truths of Christ, which we cannot comprehend, which we know nothing of; and of those we do know, how few do we remember? *Bonus textuarius est bonus theologus.* 'A good textuary is a good divine;' and that is the armour; the word of God is the sword. Those texts are the weapons that I must use when that subtle spirit, that arch-adversary of mankind comes to tempt and sift me in my last conflict. Surely I had need be well provided with these weapons; I had need have my quiver full of them, to answer Satan with texts out of the word of God, when he assaults me. Thus did Christ, when he was tempted in the wilderness."

On the 19th, the pains of his body abated, and he grew drowsy and lethargic, but in the night following, his immediate death was apprehended. The next day, the 20th, he was visited by his friend and physician, Dr. Stonehouse, who declared, that, in his

opinion, Mr. Hervey could not live above three or four days; upon which he took to speak of the many consolations through Christ, which a true believer enjoys at the hour of death, and of the emptiness of worldly honours to an immortal soul, and of the unprofitableness of riches to the irreligious man. Mr. Hervey replied, "True, Doctor, true; the only valuable treasures are in heaven. What would it avail me now to be Archbishop of Canterbury? Disease would show no respect to my mitre. That prelate (Dr. Secker) is not only very great, but, I am told, has religion really at heart. Yet it is godliness, and not grandeur, that will avail him hereafter. The gospel is offered to me a poor country parson, the same as to his grace. Christ makes no difference between us."

On the 25th of December, Christmas Day, on which he died, Mr. Maddock paying him his morning visit, Mr. Hervey lifted up his head, and opened his eyes, as he sat in his easy chair, to see who it was, and said, "Sir, I cannot talk with you." He complained much all this day of a great inward conflict that he had, laying his hand upon his breast, and saying, "Oh you know not how great a conflict I have." During this time, he almost constantly lifted up his eyes towards heaven, with his hands clasped together, in a praying form, and said, two or three times, "When this great conflict is over, then,"—but said no more; though it was understood he meant that then he should go to rest. Dr. Stonehouse came to him about three hours before he expired. Mr. Hervey urged strongly and affectionately to the Doctor the importance and care of his everlasting concerns, and intreated him not to be overcharged with the cares of this life, but to attend, amidst the multiplicity of his business, to the "one thing needful:"

> "Which, done, the poorest can no wants endure;
> And which, not done, the richest must be poor."

Mr. Hervey used frequently to repeat these lines, with such an emphasis and significant look, as conveyed their important meaning in a manner the most sensible and affecting.

Dr. Stonehouse, perceiving the great difficulty and pain with which he spoke, and finding, by his pulse, that the pangs of death were then coming on, desired that he would spare himself. "No," said he, "Doctor, no; you tell me I have but a few moments to live: O! let me spend them in adoring our Great Redeemer. He then repeated the 26th verse of the lxxiii. Psalm, "Though my flesh and my heart fail, yet God is the strength of my heart, and my portion for ever." And he likewise expatiated in a most striking manner on these words of St. Paul, 1 Cor. iii. 22, 23. "All things are your's; life and death; for ye are Christ's." "Here," (said he,) "is the treasure of the Christian. Death is reckoned among the inventory; and a noble treasure it is. How thankful am I for death, as it is the passage through which I pass to the

Lord and Giver of eternal life; and as it frees me from all this misery you now see me endure, and which I am willing to endure, as long as God thinks fit; for I know he will, by and by, in his own good time, dismiss me from the body. These *light afflictions are but for a moment*, and then comes *an eternal weight of glory*. O! welcome, welcome death! Thou mayest well be reckoned among the treasures of the Christian. *To live is Christ, but to die is gain.* He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words: "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word; for mine eyes have seen thy precious salvation! Here, Doctor, is my cordial! What are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ?—This, this supports me." About three o'clock, he said, "The great conflict is over.—Now all is done." After which he scarce spoke any other words intelligibly, except now and then "precious salvation."

During the last hour he said nothing, but leaned his head against the side of an easy chair, and, without a sigh, groan, struggle, or the least emotion, he shut his eyes, and departed, between the hours of four and five in the afternoon, on Christmas Day, 1758, in the forty-fifth year of his age.

Of Mr. Hervey, it may be truly said, that few lives have ever been more heavenly, and few deaths more triumphant. He died in the Lord, and is now at rest, where even *the wicked cease from troubling*. He is now before the throne of God; he is participating of that *fulness of joy that is at his right hand for evermore*; and he is uniting, with the angelic choir, and with the spirits of *just men made perfect*, in ascribing "blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever." BIB. MAG.

Speech of a converted Bushman.

At an afternoon meeting, Bother Pretorius addressed the people on the readiness with which Jesus Christ would accept a Bushman (the most despised of all the African tribes, and considered little better than beasts,) as well as any other. "Think (said he) what we were, and what we now are, since God has sent his servants to show us the way of salvation. Have not I, a Bushman, found grace. Was not I taken from the muzzle of the gun, and made an heir of eternal life? Was it ever known that a Hottentot had a waggon? No. Now I have a waggon and 20 oxen. We knew not God, much less his Son. We never inquired after him, but He sought us, and made us his children (and then he wept);—yes, out of the holes of the mountains. There are many who do not like to be called Bushmen—I am not ashamed to say that I am one. God has had

mercy upon me, and why should he not have mercy upon you? What are Bushmen but dogs to the Caffres, boors, and Oorlam Hottentots! Take an example from what Jesus has done for me, and why should he not help you? Arise, and go to him (and here he wept again)—I wish I had this day an opportunity of telling all the Caffres, Hottentots and Bushmen, what God has done for me, a Bushman."

We are indebted to a much valued friend for a communication of the following elegant lines, occasioned by viewing the Portrait of the late Mrs. ISABELLA GRAHAM, which is prefixed to her life.

WHILST in this faded form I trace
The features which I lov'd so well,
Remembrance brings each mental grace,
Within its hallow'd shrine to dwell.

For I have seen that darken'd eye,
In all the fire of genius roll,
With eagle-gaze explore the sky,
Or with a keener glance descry
The secret workings of the soul.

And I have seen this pallid cheek
Suffus'd with feeling's richest glow;
And virtues brightest halo deck
With sacred charms these locks of snow.

And on these lips in silence closed—
With rapt attention oft I hung,
And heard those wond'rous truths disclos'd,
Which Sages taught or Seraphs sung.

And I have known this wither'd hand
Extended wide the poor to bless—
And this contracted breast expand
With generous schemes to aid distress.

And now, though far remov'd from earth,
And every scene of mortal pain,
This dear memorial of her worth,
Shall many a drooping heart sustain.

Still shall it dry the widow's tear*—
The hapless Orphan's wants supply,
Guide to a blest asylum here—
And point to happier realms on high.

My Father's friend!—How poor the praise,
By his unworthy offspring given,
Who thus records in humble lays,
What Angels register'd in heaven!

Frankfort, Kentucky, Aug. 1816.

* By the manner in which the funds arising from the sale of the work are to be appropriated.

AMERICAN BIBLE SOCIETY.

In No. 2 of this volume we published a long list of contributors to this National Institution.

The Treasurer has since then acknowledged the receipt of 20 more life subscriptions in the cities of Albany and Schenectady (obtained by the Rev. Samuel J. Mills)—also from his Excellency John Cotton Smith, Governor of Connecticut, and Robert Ralston, Esq. of Philadelphia, each 150 dollars, which constitutes them Directors for life;—from the Female Bible Society of Kingston, Ulster county, New-York, 30 dollars; from the Juvenile Female Bible Society of ditto, 10 dollars; from the Jersey Bible Society 500 dollars; from the Bible Society of Delaware, 250 dollars; a contribution at Hudson, $16\frac{58}{100}$ dollars; from the Amity Female Auxiliary Bible Society in Orange county, New-York, $39\frac{57}{100}$ dollars; from the Cumberland county Bible Society, New-Jersey, 50 dollars; from the Female Bible Society of Cortland county, New-York, 70 dollars.

We omitted to mention in our last Number the *Staunton Bible Society* of Virginia, as an Auxiliary to the American Bible Society

Six sets of Stereotype Plates are now casting in this city for the American Bible Society. Three of them in *Minion*,—a letter one size larger than that of the Philadelphia Stereotype, and a size smaller than the Stereotype *in Brevier* lately executed for the New-York Societies. The page will be a very large duodecimo, both wider and longer than the Philadelphia Stereotype Bible, and will be comprised in nearly the same number of sheets. These three are executing by Messrs. D. and G. Bruce—the other three sets are in a *Long Primer* letter, on an *Octavo* page, and will make about 58 sheets. These are executing by Messrs. E. & J. White.

All these Plates are to be completed for use in the course of six months, and some of them probably sooner.

Boston, October 22, 1816.

EDUCATION SOCIETY.

The first anniversary of the *American Society for educating Pious Youths for the Gospel Ministry*, will be held to-morrow. The Society will meet for business in the hall of the Massachusetts Bank at 10 o'clock; and at 11, will adjourn to the Old South meeting-house, where a discourse on the objects of the institution will be delivered by the Rev. Dr. Worcester.

The success of this Society, during the year which has elapsed since its formation, has equalled, it is believed, the expectations of the most sanguine. It is estimated, that in Norfolk county alone, 1000 dollars have been contributed to its funds; a large portion of which consists of annual subscriptions. Berkshire county, and that part of old Hampshire which lies west of the Connecticut, have contributed, if we remember correctly, 1500 dollars, and have given encouragement that they may be depended upon for the same sum *annually*. With respect to other parts of the country, we are not so well informed. The funds of the Society, however, are sufficient for the support of thirty-nine young men, who are now under the superintendance of the Directors, pursuing studies preparatory for the Ministry. When this fact is taken in connexion with the circumstance of the recent transactions of the Society, we may rationally anticipate that the effort which is now making to supply the destitute portions of our country with able and faithful Ministers, will be crowned with complete success. We hope to be able to present our readers next week with the first Report of the Society.

THE

CHRISTIAN HERALD.

Vol. II.] *Saturday, November* 30, 1816. [No. 10.

Through the medium of active correspondents in London, Bristol, Liverpool and Edinburgh, we shall henceforth be enabled to present to our readers the earliest Religious Intelligence from Europe of an important kind. We expect in particular to be furnished with stated communications detailing the progress making by the Rev. Messrs. Patterson, Pinkerton and Henderson, in their respective tours undertaken to promote the circulation of the Scriptures on the continent of Europe, and in the islands of the Northern Seas. In our last Number we published a letter from the Rev. Mr. Pinkerton, dated in June, from the Crimea. We have lately received the following copy of his next letter to his friend at Edinburgh, giving the particulars of that interesting journey up to the date following.

VIENNA, Sept. 1, 1816.

My dear friend,

I think I wrote to you from Simpheropol, in the Crimea, and gave you some account of my journey to that place; since that period I reached Cherson, where I made arrangements for a Bible Society. Odessa, where I established the Odessa Bible Society; in Kerkeneff, near Jassy, in Moldavia, I made preparations for establishing a Moldavian Bible Society, for commencing the printing of 5000 Moldavian Bibles. On leaving Moldavia I staid eight days quarantine on the Dniester, the plague having broken out on the frontiers of Turkey, not far from where I was. During my journey from Odessa to this place, I have been able to obtain accurate information of the state of all the nations and tribes between the Black Sea and the Adriatic, (chiefly of Sclavonian origin) respecting the word of God. The particulars I cannot give you in a letter of this kind, you will have them from our Committee in London. In Kamenely Nodalsk, I attended the anniversary of the Padolian Bible Society, which is composed almost entirely of Catholics. The Catholic Bishop Mastkenetch, who is one of the Vice Presidents, was remarkably friendly, and held an excellent speech on the occasion. In Cracow I made preparations for establishing the Cracow Bible Society. Since my arrival here I have received the pleasing intelligence of the probable establishment of

the Polish Bible Society at Warsaw. The Prince Adam Czartorisky, one of the first noblemen in Poland, is President. The commencement I made in Cracow for a Bible Society, during my ten days stay there, will, I hope, soon be matured, and an edition of 10,000 Polish Bibles and Testaments begun. In this city (Vienna) I have already succeeded in bringing the plan for an Austrian Bible Society before government, through the prime minister the Prince Metternich, who has shown himself greatly interested in the cause; so that after government have taken the matter into consideration and passed their resolution, we hope to see a Bible Society established in this city for the thirty millions of people of so many different nations and religious confessions, subject to the Austrian government. I forgot to mention to you in my letter from the Crimea, that in the vicinity of the ancient Tartar Metropolis, Bockshesera, I discovered an excellent translation of all the books of the Old Testament in the pure Tartar language written in Hebrew characters. This I found among the Koraim Jews. The manuscript is beautifully written on vellum paper. It is a real treasure for our cause. After being copied in the Arabic character and revised, we shall print it along with the Karass Testament, and then our Tartar Bible is complete. What parts of it I perused I found the translation excellent, for it has been made by the Tartars of the Koraim, who reject all the traditionary tales of the Jews, and hold the text of the Old Testament alone as the rule of their faith and manners. I sent it off by boat to await my arrival at St. Petersburgh. My tour now leads me from this place to Presburg, thence to Breslau, Dresden, Leipzic, and Berlin, where I hope to hear from you; from Berlin I proceed to Warsaw, and St. Petersburgh.

Extract of another letter to the Editor of the Christian Herald, just received from Bristol, (England.)

Mr. Pinkerton has been in the Crimea to a large colony of Jews, where they have a college, with a Principal Rabbi, named Aaron, to whom he explained the object of his mission as an agent of the British and Foreign Bible Society. He was received with open arms, and informed that they were anxious to receive the *Christian Scriptures*. He presented to them the Gospel of Matthew, and the Epistle to the Hebrews. They were astonished and delighted on reading them, devoting day and night thereto during his stay.

To the interesting information contained in the above letter, we add the following extract from the 12th Report of the British and Foreign Bible Society.

"At a very numerous Meeting of the Basle Bible Society, in October last, it is a remarkable fact, that *several JEWS attended*, and *became subscribers*."

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

[We regret that the limits of our paper will not permit us to give the whole of that valuable Report, containing, together with its appendix, a condensed mass of most important and interesting information respecting the progress of the Bible cause throughout the world; the whole comprised in about 350 pages octavo.

We shall occasionally furnish our readers with as copious a selection of extracts from them as the nature and extent of our publication will permit, without encroaching on other departments. In many instances we shall confine ourselves to a summary statement of the most important facts embodied in those documents.]

"For their information respecting Holland, Switzerland, and Germany, your Committee are chiefly indebted to the communications of their Secretary, the Rev. Dr. Steinkopff;—the result of his observations, during a tour which he was induced to undertake in those countries at their request.

"At a General Meeting in Amsterdam in November last, it was finally determined that the seat of the Netherlands Bible Society should be established in that city. Under this general head, upwards of forty Societies are comprised; and the direction of their combined energies is entrusted to a Committee in Amsterdam. Of this National Confederation his Royal Highness the Prince of Orange is the patron. Many Bible Associations have also been formed, and are in a state of progressive advancement. In Amsterdam alone, they amount to twenty-four, and are already in a state of active operation.

"To encourage and assist the proceedings of the Netherlands Bible Society, a large assortment of the Scriptures in various languages has been consigned, in equal proportions, to the cities of Amsterdam and Rotterdam.

"The Grand Duchy of Berg Bible Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany. It has not only collected large sums, but also established Branch Societies in various parts of the Duchy, as well as an active Auxiliary at Cologne, under the Presidency of Count Ernst Von der Lippe. Its proceedings are in all respects marked with great zeal, and directed by sound judgment and impartiality, the wants of Catholics and Protestants being equally attended to. A donation of 100*l.* presented to this Society by Dr. Steinkopff, proved the means of supplying many soldiers, more especially the sick and wounded in the hospitals with copies of the Scriptures.

"The Prussian Bible Society, formed (as it will be recollected) under the auspices of his Prussian Majesty, and with the patronage of the first Officers of State, entered upon its operations by a pious and animating address to the public; and the vigour and

success of its proceedings have corresponded with the expectations which it had excited. In less than a year after its establishment, twelve Auxiliaries were instituted in different parts of the Prussian dominions. In how great a degree their assistance is wanted, may be conceived by the following circumstance, among many others of a similar import, stated in the First Report of the Prussian Bible Society: That among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. It ought to be added, that the disposition to relieve these wants was no less promptly and liberally manifested.

"The following extract from the address before referred to, will exhibit the spirit with which the Prussian Bible Society commenced the exercise of its functions, and show, at the same time, how much may be anticipated from the further progress of this important and promising Institution.

"A noble zeal has spread itself among us for political affairs on a grand scale. May we deeply feel that nothing political can be permanent without a Christian foundation! May we, by the furtherance of an Institution so intimately connected with the best interests of Christianity, pave the way for a more flourishing state of the Christian Church, and the revival of a truly evangelical spirit. May we, by our deeds, refute all them who deny our being inspired with a general zeal for Christianity!"

"Your Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries at Breslau, Liegnitz and Bunzlau.

"The Hanoverian Bible Society is diligently engaged in obtaining accurate information respecting the want of the Scriptures, in preparing a large edition of them for distribution, and in organizing Auxiliary Societies through the kingdom. This Society is patronized by his Royal Highness the Duke of Cambridge, and supported by the Ministers of the Crown; and the venerable President Baron Von Arnswald, now eighty-two, animates its proceedings by his exemplary attention to his concerns.

"The Duchy of Brunswick Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much lamented Duke, who had signified his intention to become its Patron. This Society is supported by persons of the highest classes, and of the most respectable characters.

"The proceedings of the Wurtemberg Bible Society have displayed great zeal and activity.

"Among the Catholic population of this kingdom, about 7000 copies of the New Testament have been distributed, with the special sanction of the Episcopal Authority at Elwangen, by the Rev. Leander Van Ess, Catholic Professor of Divinity in the University of Marburg.

"Of the zeal manifested by this learned, pious, indefatigable Professor, in circulating the Scriptures in the Catholic provinces

of Germany, it is impossible to speak but in terms of the highest admiration.

"More than 60,000 copies of the New Testament have been printed by his exertions, and fresh editions are in the press. His work is carried on under the sanction of Episcopal Authority; and, though the demands on his labours are increasing, they are very generously met by new subscriptions and donations. This distinguished philanthropist has had the happiness to witness the most pleasing fruits of his benevolent exertions, in the improved habits of those among whom the Scriptures have been distributed. Not only individuals, but whole families, have been reformed by the perusal of them. These and other good effects are so visible, that they have produced conviction in some Catholic Clergymen who were formerly hostile to the circulation of the Scriptures, or, who entertained doubts at least, as to its practical utility.

"Professor Van Ess has exhibited, in his own example, a striking proof of a candid and unprejudiced mind, by devoting part of the fund, furnished by this Society, to the supplying of poor Protestants in Hesse Cassel and Hesse Darmstadt with Luther's Version of the Scriptures.

"The estimation in which he is held by many, both Catholic and Protestants in Germany, with whom he carries on a very extensive correspondence, is deservedly high.

"A similar tribute of commendation is due to the Catholic Pastor, and President of the Catholic Bible Society at Ratisbon, Regens Witmann, whom Dr. Steinkopff justly designates as the Father of the Fatherless, and a Friend to the Destitute.

"The edition of the New Testament printed by Regens Wittmann, has proved very acceptable in some parts of Catholic Germany, where that of Professor Van Ess has not been received. More than 10,000 copies of a former edition have been circulated; and the present demands are so great, that an impression of 20,000 copies will scarcely be sufficient to supply them.

"To these names your Committee will add that of the Rev. John Gossner, of Munich, who has printed and circulated 10,000 copies of the New Testament among the German Catholics, 5,000 of which were disposed of in less than six weeks.

"Your Committee, anxious to encourage the labours of these respectable men, of whose integrity, zeal, and activity, they have received the most satisfactory proofs, have granted to the Rev. Leander Van Ess the sum of 500*l.* in addition to their former grants; to Regens Wittmann, 200*l.*; to promote the circulation of his New Testament; and to the Rev. John Gossner, to whom Dr. Steinkopff had presented 100*l.*, an additional 200*l.* for the purpose of enabling him to print a second edition of the New Testament.

"Of the Bremen, Hamburg-Altona, and Lubeck Bible Societies, it is sufficient to say, that they are in full activity, and have proved highly beneficial within their respective departments.

(*To be continued.*)

RICHARD REYNOLDS, *the Christian Philanthropist.*

We feel it our duty to leave out a quantity of interesting intelligence lately received, in order to gratify and edify our readers by the following account of a most remarkable Philanthropist of Bristol, England, whose character and alms-deeds shed a distinguished lustre, not only on the country which had the honour to give him birth, but also on the whole human family, every part of which he cordially embraced in the expansive affections of his benevolent soul,—and especially on the Christian religion, of which he was an exemplary disciple and a shining ornament. He departed this life the 10th of September last. We extract the following from *the Bristol Gazette* of 10th October, giving an account of a Public Meeting held at Guildhall, for the purpose of paying a tribute of respect to his memory, and establishing a Society which should perpetuate his name, relieve the wants of the numerous pensioners upon his bounty, whom his death hath left destitute, and afford assistance to the several charitable institutions of that city.

The Rev. W. THORP addressed the Chair in nearly the following words:—

Mr. CHAIRMAN,—Sir,—Never surely were the Inhabitants of Bristol convened upon a more solemn or a more affecting occasion than the present —to render a grateful tribute of respect to one of the best of men, and to perpetuate the memory of a Philanthropist, of singular and transcendant excellence. Thousands can testify that he was an ornament of our nature, —an honour to our City,—the glory of the Society to which he belonged,— and a blessing to the Empire and the World. When the eye saw him, it blessed him,—when the ear heard him, it bare him witness;—he was eyes to the blind, and feet to the lame; *the cause which he knew not he searched out;* he made the Widow's heart to sing for joy; and the blessing of the outcast Orphan, ready to perish, came upon him. He is now gone to that country from whose bourne no traveller returns: and while Bristol, with her Widows and her Orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure however was attended with many alleviating circumstances; which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those that have no hope. We entertain the faith of Christians, and cannot give place to the despair of Heathens. He hath rested from his labours, and his works shall follow him,—not to procure his title, but to prove his RIGHT to the Tree of Life, and to enter within the Gates of the heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-citizens on the honour they have done to themselves, by assembling on this day, to embalm his memory with their tears,—to catch with his falling mantle the sacred flame that glowed with such fervour in his bosom,—and to do what within them lies to give immortality to a name, so dear and so venerable. That we may be enabled with more facility to transcribe his virtues and copy his example, let us review the character of that benevolence by which he was so eminently distinguished.

The benevolence of RICHARD REYNOLDS, Sir, was of the highest order. It was liberal, diffusive, universal.—Not narrowed by party prejudice, nor bounded by the limits of party connexions, it embraced the Family of Man, —yea the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connexions, of moral worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle,—and strengthened by a sense of his awful responsibility, to the great Lord of All for the talent with which he was intrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. The pleasure that attends it, soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched,—to examine into debts, and wants, and diseases,—to encounter loathsome sights, and endure offensive smells within the very sphere of infection; to give time, and thought, and talent, and labour, and property,—this is the substance and not the shadow of virtue; the pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death bed scenes, eloquently described, delight the imagination; but they who are most delighted, are not always the first to visit a dying neighbour, and sit up all night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit! Ah no! These boasted children of sentimental benevolence, may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold-hearted Priest and Levite. It avoids the sight, and suppresses the thought of pain,—stops the ears to the cry of indigence, passes by the house of mourning, and abandons the nearest friends, when sick, to the care of the nurse and the physician; and when dead, to those who mourn for hire. And all this under the pretence of delicacy of feeling, and a tender heart! Such was not the benevolence of the Bristol Philanthropist. Those acts of bounty which flow from the influence of sensibility, soon fail: like the good seed fallen on stony ground, they soon spring up, and as soon wither. But the benevolence of RICHARD REYNOLDS, purified, strengthened, and animated by Christian principle, was steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours nor relax its exertions.

It was active and industrious. His eloquence was not that of words, but of deeds. He said little, but he did much. He left others to define benevolence; HE studied the practice of it. While the sickly child of sensibility was weeping, HE was extending relief. While philosophers were disputing whether philanthropy arise from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all those causes,—heedless of their contentions, HE was exemplified in real life, privately, and before the world, the character of the true philanthropist. Their speculations he reduced to action—their

abstract notions he embodied; and to their airy nothings, he gave not only a local habitation, but a reality, a substance, and a form. Like his beloved Master, whose spirit he had imbibed, and whose example he closely copied, he went about continually doing good.

His beneficence was guided by wisdom and discretion, it was not scattered promiscuously and at random, but bestowed upon such objects, and in such a way, as he deemed, (and he was a most excellent judge,) the most effective in promoting the individual and the general good. To furnish employment for the healthy and the strong; to supply the wants of the really indigent and necessitous; to ease the aching heart of the father, who after toiling the live long day, finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and during the season of reformation, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty, which they in the time of their prosperity were ready to administer to others—*these* were the employments of Richard Reynolds—*these* the objects of his beneficence—*these* were the offices of mercy in which he delighted! His heart told him what to do: his conscience, as the Vicegerent of Heaven, reminded him of the claims of moral obligation, and insisted that it must be done. His head devised the means, and arranged the plan of action; and his hands, obedient to the dictates of his heart, and the mandates of conscience, were ever ready to execute the plans which his head had formed. Thus his WHOLE EXISTENCE was consecrated to the cause of benevolence! If we love the modesty which concealed the hand that bestowed the princely donation, we revere the courage which occasionally stepped forward to avow himself the donor, when his design was to stimulate others to follow his example. His whole conduct was marked by the most consummate wisdom; and left us at a loss whether to admire most the benevolence of his heart or the powers of his understanding—the deeds of mercy which he performed, or the manner in which he performed them.

All this prudence and benevolence was adorned with modesty and humility. So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend who applied to him with a case of distress, "My talent is the meanest of all talents,—a little sordid dust; but the man in the parable, who had but one talent, was accountable: and for the talent that I possess, humble as it is, I am also accountable to the great LORD of ALL." His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to *merit* an inheritance in the kingdom of Heaven. All such sentiments he rejected with abhorrence,—placed his whole dependence for eternal life upon the Sovereign Mercy of God, through the propitiating sacrifice of his Redeemer; he laid claim to no distinctions, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and like the Providence of Heaven, concealed the hand that sent the relief.—He was a burning and a shining light, and would have no man know it. But, he could not be hid. To hide goodness like his was impossible. How have

I seen the good man shrink within himself, and his venerable countenance crimsoned with the blush of modesty, when the mention of his name has been hailed in this place with a thunder of applause!

He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of Mercy who formed the heart of man to be the dispenser of his bounty, has ordained, that like the vital fluid, which goes from the heart, to diffuse life and genial warmth through the whole system, it should return, in the course of circulation, not impoverished, but enriched, to the source whence it flowed. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wasted—that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit into the hands of his Redeemer; to enjoy the fulness of his love, and to behold the brightness of his glory, in the regions of eternal day. By relieving the miserable, he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him, as their benefactor, on his arrival into everlasting habitations.

Mr. Counsellor SMITH spoke to this effect:—

Our departed friend was a citizen of the world; his benevolence extended far and wide. No doubt many persons in this large assembly could bear ample testimony to this, and relate abundance of interesting proofs of it, if the time would allow. A particular instance having occurred under my own observation, I shall beg leave to state it. When the first subscription was opened to relieve the distress in Germany, I took some part in that Institution. Being in Bristol soon afterwards, I had some conversation with MR. REYNOLDS on the subject. He made many judicious observations and inquiries as to the nature of the distress, and the best mode of distribution, which served as valuable hints to the Committee in London. He then modestly subscribed a moderate sum with his name; but shortly after, the Committee received a blank letter, having the post mark of Bristol, and enclosing a Bank of England bill for Five Hundred Pounds.—At the first report of the death of RICHARD REYNOLDS, an unanimous sentiment was felt in society, that the public loss was irreparable. However, Sir, from the appearance and spirit of this meeting, it should seem that his mantle has fallen, not on any particular person merely, but on the whole city; and we hope, that although a double portion of his spirit may not rest on individuals, yet collectively, it is felt more than an hundred-fold by the inhabitants at large. His example, Sir, will, I trust, excite thousands to tread in his steps, and to imitate his excellencies. I do not say that they will equal his transcendant merits; but as much as the particles of the dew, and the drops of the rain, do more good collectively than any single river, which may adorn and enrich our country—let us hope, that the many drops of benevolence, which shall be collected by this excellent Institution, will descend on the poor, and the distressed, in various streams of mercy, like the dew and the rain from Heaven, and do even more extensive good than that noble river whose source is now dried up.

Dr. POLE spoke as follows:—Being called upon to second the resolution that we have just heard, I avail myself of this opportunity of adding a very few remarks to those that have been already made, relative to the object for which we are this day assembled; to commemorate the name of a man honoured and revered by all who knew him. What I may say on the present occasion, considering my connexion with our departed friend, in religious society, might be deemed the result of partiality, was it not for the many

concurrent testimonies of those around me. Richard Reynolds, it is well known, possessed an ample fortune, in proportion to which his private establishment was very plain and moderate; *he added frugality to charity for charity's sake.* When applied to on behalf of the distressed, he seemed to feel a dread of misapplying his bounty; he studied, not only how to discriminate between the deserving and the imposing applicant, but how he could render his charitable donations the most extensively beneficial. *When sufferers applied to him for his assistance, he inquired into their connexions and relatives; if they were capable of affording relief, he first endeavoured to awaken their benevolence, with a promise to contribute equally with them; by this judicious mode of conduct, he was often the means of the sufferer receiving double or treble the assistance he would otherwise have obtained; whilst he became the instrument of promoting sympathy and benevolence in many others; and was by these means capable of affording efficient help to a far greater number of unfortunate fellow-creatures.*

It is well known, that he made it his constant practice, from religious principle, annually to spend the whole of his income. What his moderate domestic establishment did not require, he disposed of in subscriptions and donations for promoting whatever was useful to society, as well as to lessen the sufferings of the afflicted, without regard to names, sects, or parties. At one particular time (if I am rightly informed) he wrote to a friend in London, acquainting him that he had not, that year, spent the whole of his income, requesting that if he knew of any particular cases claiming charitable relief, he would be glad to be informed;—his friend communicated to him the distressing situation of a considerable number of persons confined in a certain prison for small debts. What did this humane and generous Philanthropist do on this representation? He cleared the whole of their debts. He swept this direful mansion of all its miserable tenants. He opened the prison doors, proclaimed deliverance to the captives, and let the oppressed go free.

Dr. Stock said, that he should not have addressed the meeting, had he not happened to have heard, from what he considered good authority, the particulars of the act of princely liberality alluded to by the Rev. Mr. Cowan. Mr. Reynolds, at the period alluded to (1795,) resided at Colebrook Dale.—He addressed a letter to some friends in London, stating the impression made upon his mind, by the distresses of the community, and desiring that they would draw upon him for such sum as they might think proper. They complied with his request, and drew, in a very short time, to the extent of Eleven Thousand Pounds. It appeared, however, that they had not yet taken due measure of his liberality: for in the course of a few months, he again wrote, stating that his mind was not easy, and his coffers still too full. In consequence of which they drew for Nine Thousand Pounds more!

Mr. Stephen Prust, introduced the following anecdotes:—Mr. Reynolds having applied to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give, made use of the following argument: "When gold *encircles* the heart it *contracts* it to such a degree, that *no good* can issue from it; but when the pure gold of Faith and Love gets *into* the heart it expands it, so that the last drop of life's blood will flow into any channel of benevolence."—Being importuned by a friend to sit for his portrait, he at length consented. He was asked, "How he would like to be painted?" His answer was, "Sitting among books."—"Any book in particular?"—"The BIBLE."—"Open at any particular part?"—"At the fifth chapter of Romans, the first verse to be legible:" *Therefore being justified by* Faith, *we have peace with* God, *through* Our Lord Jesus Christ."

A Lady applied to him, on behalf of an Orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor."—"Stop (said the good man)—you mistake—we do not thank the clouds for the rain—Teach him to look higher, and thank HIM who giveth both the clouds and the rain."

"His maxim was—"I am only a steward, and must soon render up my account: therefore I will make my own hands my executors."—He laid out Ten Thousand Pounds Sterling in Estates, the rents of which are to be divided *for ever* between seven of the public charities of Bristol, to supply the wants of the poor. He spent the last ten years of his life in active benevolence, seeking out cases of distress—occupying nearly the whole of his time, besides employing almoners in most of the active benevolent characters of Bristol."

"A few days previously to his death, after something consolatory had been ministered by an endeared female friend, he said, "My Faith and "Hope are, as they have long been, on the mercy of GOD, through JESUS "CHRIST, who was the propitiation for my sins, and not for mine only, but "for the sins of the whole world."

"During his illness, he was extremely placid, and kind to every body; his countenance and conduct indicating that all within was peace.—No alarm, no regret at leaving a world in which no one perhaps had more of its real blessings to relinquish,—the love, the veneration, of all around him; but on the contrary, a willingness to yield up his Spirit to him who gave it, and had sanctified it by the blood of the Redeemer."

THE JEWS.

The *first* Anniversary Meeting of the *Bristol Auxiliary Society for promoting Christianity among the Jews*, was held on the 3d Oct. pursuant to advertisement, in the Great Room, Prince's Street: the Hon. and Right Rev. the Lord Bishop of Gloucester, Joint Patron of the London Society, in the chair. The meeting was numerously and respectably attended by the Clergy and Gentry of this and the neighbouring counties. There were present also, as the Representatives of the Parent Society in London, the Rev. Messrs. Simeon and D. Wilson, Rev. L. Way, one of the Vice-Presidents, and Rev. C. S. Hawtrey, Joint Secretary and Minister of the Episcopal Jews' Chapel in the metropolis. The cause of the Society was advocated with distinguished ability, and vindicated by many powerful and convincing arguments from various objections arising either from a partial, defective or erroneous view of the object, principle and proceedings of the institution. An explanation was given of some important changes, which on the grounds of past experience have recently been introduced into the economy of the Society, particularly respecting the regulations which have been adopted for administering temporal relief to sick and distressed Jews, and which are stated at length in the Jewish Expositor for September. The Meeting was also gratified by the communication of some highly interesting intelligence relative to the Jews of the Continent; numbers of whom are so anxiously desirous of receiving the Christian Scriptures in their own language, that repeated and most urgent applications have been made to the Committee of the British and Foreign Bible Society by their agents abroad, to enable them to meet their solicitations, in Hebrew, under the auspices of the London Society. The Committee have in consequence applied to the London Society for a thousand copies of the four Gospels, which have already been published under its auspices The Acts of the Apostles are on the point of issuing from the press, and the Epistle to the Romans, and

First to the Corinthians, are in a state of considerable forwardness; and there is good reason to hope that the entire Version of the New Testament in pure Biblical Hebrew will be completed and published in the space of another year, *if the funds requisite to so expensive an undertaking can be raised.* The Members of the Bristol Auxiliary Society had the satisfaction, at the close of the meeting, of receiving the consent of the Prelate, who had kindly presided at it to become Patron of the Society. When the business of the day was concluded, several donations and new subscriptions were received, and a collection of nearly 30*l.* made at the doors. Two sermons were preached Sunday morning, in behalf of the Society, at St. Mary Redcliff and St. Paul's, by the Rev. Messrs. Simeon and Way respectively. BRIST. GAZ.

Eighth Report of the Jews' Society, (of London.)

(Continued from page 139.)

FEMALE DEPARTMENT.

It affords your Committee peculiar pleasure to bear testimony to the zeal and ability displayed by the Committee of the Ladies' Auxiliary Society of the Metropolis, in conducting this department. The grateful acknowledgments of your Committee are also due to the Ladies' Societies throughout the kingdom, for the distinguished liberality with which they have aided the cause of the House of Israel.

Your Committee will now call your attention to some passages in the Second Report of the Ladies' Auxiliary Society of the Metropolis.

"In promotion of the object for which the London Ladies' Auxiliary Society was instituted, it has been thought expedient that the last Anniversary should terminate its public meetings; and that, in future, a statement of its proceedings should be received through the medium of the Annual Report of the Parent Society.

"This departure from their usual course, the Committee of the London Ladies' Auxiliary Society feel convinced will be regarded with approbation, as tending to advance the financial interests of the Institution, by avoiding the expense consequent on a public meeting, which the local circumstances of the Society rendered unnecessary."

In the propriety of the foregoing arrangement your Committee entirely concur; and they will now give an Extract from the Ladies' Report, illustrative of the deplorable ignorance in spiritual things, under which the children of Jews are too often involved; which shows, in a striking point of view, the importance of this Institution.

"During the last year, a girl of nine years of age was received under the Society's care; whose station in life being far above that of the generality of the children, afforded a reasonable expectation that some acquaintance with the form of religion might be possessed: but on being conducted into the School-room, where her new associates were assembled for Evening Prayer, she manifested such

an entire ignorance both of the manner and object of worship, as to appear quite amused with the behaviour of those who were engaged in it: and upon being reproved by one of her companions, for not joining in prayer, she inquired, with much earnestness, 'What is prayer?' Another instance of the same deplorable ignorance was displayed in a reply to one of the Visitors, by a child just received into the class which she was catechising: On being asked, Who is God? she answered, 'An evil spirit!' "

After making some appropriate remarks on the above affecting instances of spiritual darkness, the Ladies' Committee observe, "that though in some instances a less striking degree of ignorance may have existed, yet that, with very few exceptions, the Children in the Female School, when admitted, were as devoid of any knowledge of God, and their own souls, as those who have been particularized."

Your Committee will now lay before you two anecdotes of a more pleasing kind; which will exhibit to your view the hopeful change produced in the minds of the infant daughters of Israel, in consequence of the instruction which they receive in your Seminary.

"A short time since, a fire having been discovered in the neighbourhood of the School, which threatened to extend itself to their dwelling, instead of giving way to fruitless expressions of terror, the Children immediately repaired to their Governess, and entreated her to unite with them in prayer, that their Saviour might be with them to preserve them from the anticipated danger: even the youngest clung to her, begging her not to discontinue supplication; as they were convinced the Lord would not suffer them to be hurt, if they were sincere in asking his protection."

The Ladies' Report thus continues:

"Your Committee would likewise record a pleasing evidence of the sympathy for the necessities of others, which was manifested by these Children, on receiving a brief account of the object of the Church Missionary Society, given by one of the appointed Visitors of the School: her little auditors became so deeply interested in the cause of the Heathen, as to request permission to appropriate all the money of which they were possessed, to this end. Nor was this impression transient: the Subscription which was then commenced, has continued to impart unabated pleasure to the contributors; a small collection having already been received from Jewish Children for the promotion of the knowledge of that Saviour whom so lately they were taught to blaspheme."

From the Ladies' Report, some encouraging information is given respecting the Girls baptized, and placed out in service; and likewise concerning the Asylum.

From the Religious Remembrancer.

FULFILMENT OF PROPHECY.

The Jews.—One of the first subjects to be decided by the Diet at Frankfort relates to the political rights of the Jews. That cruel policy which

has been pursued with respect to the Jews, we trust, had been on the point of being abandoned for ever. To have been for so many ages, without a country or a home;

To find no spot in all the world their own;

To be the only people that do not inhabit the birth-place of their ancestors; this surely is a fate hard and bitter and severe enough.

A Paris article of Sept. 24, says—"The Memorial Religieux announces that 20,000 Jews, of the district of Mantua, have addressed petitions to the Emperor of Austria in favour of their brethren, who they assert are still persecuted in Piedmont, and in the states of Germany."

FROM CHINA.

Mr. Morrison, in a letter dated Canton, January 1, 1816, states that the Chinese government were carrying on a persecution against the Roman Catholics; 72 persons had been apprehended. The two leaders who refused to recant the Choo-yung and Tun-gguen, were ordered to be strangled immediately: 38 others who also refused to recant, were ordered to Tartary as slaves; among these are several women and an old man of *eighty* The obstinate old man, and a few others who seemed more culpable than the rest, are condemned to wear, *for ever*, a heavy wooden collar. In the Report of the Viceroy, the Christian religion is declared to be a depraved irregular religion, particularly injurious to the hearts and manners of men!!

(*To be continued.*)

From the Morristown Herald, (N. J.) Thursday, Nov. 14.

SABBATH SCHOOL EXAMINATION.

For the information of the Christian community abroad, we feel it our pleasing duty to give some account of one of the most interesting scenes that has been witnessed in this place for a number of years. On Sunday last, agreeably to previous notice and arrangement, the Scholars, to the number of between three and four hundred, belonging to the different Sabbath Schools which have been instituted during the past summer, within the bounds of the Morris congregation, assembled at the church, for the purpose of being examined; when a discourse particularly adapted to the occasion, was delivered by the Rev. WILLIAM A. M'DOWELL, from Luke xviii. 16.—*Suffer little Children to come unto me, and forbid them not; for of such is thekingdom of heaven.* Shortly after divine service, the several schools were arranged in seats appropriated to them in the gallery, under the care and direction of their respective superintendants and teachers; and after an appropriate introductory Prayer by Mr. M'Dowell, the examination commenced, in the presence of hundreds of spectators, who had remained to witness the scene. To hear children, who, but a few months ago, could scarcely spell a syllable, now reading the Scriptures with tolerable fluency—to hear others repeat from memory several chapters in the Testament, and a number of Divine Songs—and others answering, with promptitude and accuracy, the questions proposed to them from any part of the Catechism—to observe the system, order, and regularity, with which the several schools and classes were arranged and conducted by their different superintendants and teachers—and the attention and ardor with which the children

engaged in their several exercises, afforded a gratification to those who were present, which cannot easily be described.

Time and language fail us to do justice to this subject; yet we cannot refrain from bearing our feeble testimony in favour of these Institutions, in which are laid the very foundations of moral and religious society; and therefore cannot but hope they will be extensively introduced, and permanently supported throughout our country.

WIDOWS' SOCIETY.

We invite the attention of our readers to the case of the interesting Institution of which we publish the following Annual Report; and beg them to consider the situation to which its Managers must inevitably be reduced, unless the helping hand of benevolence afford the needful supply. Shall it be said, that in this large and wealthy metropolis, inhabited by *Christians*, one of our oldest, most respectable, and useful charitable Societies, is compelled to withhold its wonted relief from a considerable number of desolate, but virtuous, widows, and fatherless children, who are dependent on them for even a small pittance, wherewith to purchase a few loaves of bread to stop the cravings of hunger, some coarse garments to shelter their limbs from the wintry blast; and a few sticks of wood to cook their scanty and humble food? Shall the channels through which the charity of our fellow-citizens have flowed for nineteen years past, dispensing comfort and gladness to the distressed widow, and her young and helpless offspring, be now dried up, through the failure of those small tributary streams which formerly supplied them with the milk and the wine of charity? We trust the mere mention of the situation of that worthy Society will call forth the necessary aid from a generous and Christian Public.

The Annual Meeting of *the Society for the relief of Poor Widows with Small Children*, was held at the N. York City Hotel, on the 20th instant.

The Treasurer rendered her accounts for the year. The Secretary then read the minutes of the proceedings of the Board of Managers, and the following

REPORT.

The 19th Anniversary of the Society has arrived; and we are desirous of laying before the Meeting a summary, but we hope satisfactory, account of the proceedings of the last year.

Our benefactors have been liberal beyond what we had reason to expect, considering the number of benevolent institutions which have arisen in this city, and have justly claimed a participation of the bounty of its inhabitants: but our resources are inadequate to the increasing demands on the Society. Our class of poor will ever remain among the most interesting of those who solicit the patronage of the Public. Had we time to detail the sufferings of the individuals and families which have been relieved, we are conscious there would be sufficient excitement for the same liberality which has hitherto supported this Institution. As far as possible, we have endeavoured to discriminate between that poverty which is the result of idle and vicious habits, and which, according to our constitution, has no claim upon our bounty,—and that which in the *Providence of God* has overtaken *meritorious and suffering families*. We

confidently assert, that the sick have been visited, and cordials and medicines administered to them with tenderness and attention;—the bereaved and distressed have been encouraged and consoled;—the *Maniac* provided with an asylum;—the *Orphan* led to *a place of refuge*;—and each family, we believe, have found a *counsellor* and *friend* in the Managers of this Institution. For some years it has been the opinion of some of the Members of this Board, who have witnessed the large funds that are necessary to give even a small pittance to each family, that from the increase of population of this city, your bounty is likely to be, and indeed has already become so diffusive, as to render the distribution not only laborious to the Managers, but also of small benefit to the Widows and Orphans,—except in case of sickness or peculiar affliction, when nothing needful has been withheld. It therefore has been thought expedient to limit the number of Widows, and to afford exclusively assistance to such as come within the limitation. This will not be thought injudicious, when it is considered that there has not been for some years past less than 200 Widows and 560 children on your Managers' books. At the present time they amount to 202 widows and 500 children. Allowing only three dollars a month for each family for six months, the time during which relief is usually extended to them, the sum at the close of the season amounts to 3636 dollars, without allowing for sickness and peculiar cases of distress. There never has been a majority in the board for this measure; though it continues to be advocated by those whose judgment and experience are entitled to the greatest respect. It is now brought before you, in order that we may have an opportunity of knowing how far such a measure would meet with general approbation. In closing this report, it becomes us to cherish with devout recollection the remembrance of *His Charity*, who for *our sakes* became poor, and who has left his *command* on record for our *instruction*, "To visit the *Fatherless* and *Widow in their affliction*," and hath condescended to add, for our encouragement, "He *that giveth to the poor lendeth to the Lord.*"

After the reading of the Report, the Society proceeded to the election of Managers for the ensuing year; when the following Ladies were elected:

Mrs. J. E. Caldwell, First Directress; *Mrs. S. Boyd*, Second do.; *Mrs. Colonel Few*, Treasurer; *Miss Mary Laight*, Secretary. Managers---*Mrs. D. Andrews*; *Mrs. M. Boorman*, *Mrs. D. Codwise*, *Mrs. L. Coit*, *Mrs. S. Ledyard*, *Mrs. P. Ludlow*, *Mrs. P. Perit*, *Mrs. H. Tenbrook*, *Mrs. Dr. Rodgers*, *Mrs. Dr. N Romayne*, *Mrs. D. Gelston*, *Miss Murray*.

BIBLE SOSIETIES.

A Bible Society has been formed at *Mount Holly*, Burlington county, (N. J.) Auxiliary to the New-Jersey Bible Society.

On the 1st of October last, a meeting of citizens was held in Williamsport, Lycoming county, Pa. and a Bible Society formed, named *THE SUSQUEHANNAH BIBLE SOCIETY.*

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THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 149.)

During the course of his journey through Germany, Dr. Steinkopff had the satisfaction to assist at the formation of the six following Bible Societies:

1. One for the town and Circle of Cleve, containing a population of about 60,000 persons.

2. The Osnaburg Bible Society, in connexion with that for the kingdom of Hanover. Osnaburg comprehends a population of about 130,000 souls. The meeting for the formation of this Society was attended by the principal members of the government, (among whom is a Catholic nobleman,) and the chief Clergy. The Catholic Clergy have expressed a determination to assist in the distribution of the New Testament published by Professor Van Ess; and many of them have subscribed to this new Institution.

3. Koenigsfeld Bible Society; a small institution in the midst of the Black Forest, and surrounded with many Catholic villages, some of whose inhabitants have lately expressed an anxious wish to obtain the treasure of a Bible.

4. Nassau Homburg Bible Society, founded with the sanction of their Serene Highnesses, the Landgrave of Hesse Homburg, and the Duke and the Prince Sovereign of Nassau.

The immediate sphere of its appointment will comprise a population of 350,000, but it effects will extend to the neighbouring parts, as far as its means will admit.

5. Frankfort Bible Society. A small Bible Committee had previously existed in this town, and been actively employed for several years in the dissemination of Bibles and Testaments. This new Institution has the sanction of Government, and its funds are assisted by many of the first families in Frankfort. A Depository will be formed there, from which the neighbouring Bible Societies may be conveniently furnished with copies of the Scriptures.

6. A Bible Society for the Principalities of Neuwied and Wied Runkel, containing a population of about 35,000. This undertaking was warmly encouraged by the two ruling Princes, who, with the Princess Dowager, have expressed their approbation of the efforts of the British and Foreign Bible Society, and their de-

termination to assist the local Institution, as soon as the political arrangements relative to their Principalities should be completed.

The Bible Societies in Switzerland which came under the personal observation of Dr. Steinkopff, are those of Schaffhausen, St. Gall, Zurich, and Basle, among all which there subsists a friendly connexion. It may be said of them collectively, that their proceedings exhibit great zeal, and that they are liberally supported. They have already circulated more than 60,000 copies of the Scriptures. Protestants and Catholics indiscriminately receive them in the German, French, Italian, and Romanese languages; and many of the Roman Catholic Clergy have been active in their distribution. All these Societies have received gratifying proofs of the good effects produced by their benevolent labours, in the increase of moral habits, piety, domestic order, and a charitable spirit, within the sphere of their respective operations.

The Geneva Bible Society has opened a correspondence with Protestant Clergymen in France, and by their assistance has been enabled to supply many of the Protestants in that kingdom with copies of the Scriptures, at the charge of the British and Foreign Bible Society.

A Society has also been established for the principality of Neufchatel, under the sanction of the Civil and Ecclesiastical Authorities, which promises to become an useful Ally to the Societies at Lausanne and Geneva; and, chiefly through the exertions and liberality of the former, a similar Society has been provisionally organized among the Waldenses inhabiting the vallies of Piedmont. They compose thirteen parishes, and a population of 17,000 souls; but such is their poverty, that they were not able to collect more than 50*l*. for the purpose of purchasing the Scriptures. To the Society at Neufchatel your Committee have presented a donation of 100*l*., and to that of the Waldenses, (or Valais,) in consideration of their particular circumstances, the sum of 200*l*.

Your Committee regret the necessity of omitting much interesting information obtained by Dr. Steinkopff, during the course of his journey, comprising a distance of nearly 5000 miles. The Report of Dr. Steinkopff, in this, as well as in the former instance, *proves the beneficial effects resulting from the personal communication of a representative of the British and Foreign Bible Society, with the Members of similar Institutions, and others disposed to promote its object, in foreign countries.* The opportunities afforded by it, of kindling zeal, and encouraging exertion, of developing the object of the British and Foreign Bible Society, of inculcating the importance of adhering to its fundamental principles, of communicating the benefits of its experience, of suggesting hints for improvement, and of confirming the bonds of an amicable intercourse, are advantages of the first importance to

the influence and success of the Institution, all which have, in the present instance, been abundantly obtained.

Two years have elapsed since the establishment of the Danish Bible Society; but its organization was not fully completed before November last, when his Excellency Count Schimmelman was elected President, and the venerable Bishop Munter, and the President and First Deputy of the Chancery were nominated Vice-Presidents. The Committee then entered upon their operations, resolving to assemble every fortnight, and to begin the organization of Auxiliary Societies.

As one among other results of these measures, an Auxiliary Society has been established in Sleswick Holstein, with the sanction of his Danish Majesty. To this Auxiliary a donation of 300*l.* has been presented.

One of the first works determined on by the Committee of the Danish Bible Society, was, to print the Gospel of St. Matthew in the Faroese language, a dialect of the Norse, or ancient Icelandic, in which no part of the Scriptures has ever yet been published.

The information communicated in former Reports respecting Iceland, renders it unnecessary to enter into minute details, on the present occasion. It will be recollected that the Rev. E. Henderson proceeded to that country, with the sanction of the Committee, for the purpose of superintending the distribution of the Icelandic Scriptures, printed at the expense of the British and Foreign Bible Society. This commission, in the discharge of which he was exposed to many perils, has been executed, in a manner most satisfactory to his employers, and beneficial to the poor but grateful inhabitants of that island.

With a view to render permanent the advantages conferred on the latter, Mr. Henderson, previously to his departure from Iceland, adopted preparatory steps for the establishment of a Bible Society there; the foundation of which was laid at the Annual Meeting of the Synod, under the patronage of the highest Civil and Ecclesiastical Authorities.

The want of the Scriptures in Iceland was extreme; it was deeply felt and lamented by the people; but their sorrow has been turned into joy: and there is perhaps no part of the world to which the British and Foreign Bible Society has extended its benevolence, where it has been more cordially welcomed, and more gratefully acknowledged, than in Iceland.

In a pamphlet published by a respectable author at Stockholm, in March, 1815, it is stated, that, previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures, and that, according to a well-founded calculation, not fewer than 400,000 families in that kingdom were destitute of that inestimable treasure.

Your Committee have now the satisfaction to report, that,

in consequence of the active measures adopted in Sweden, these wants have already been in some measure relieved; and that every disposition prevails in that country to supply them effectually.

The Committee of the Swedish Bible Society are using every exertion in printing the Scriptures; four presses are constantly employed by it, and preparations have been made for an edition of 15,000 copies of the Bible, and for one of nearly as many Testaments.

The Societies of Gothenburg, Westeras, and Gothland, which have now become Auxiliaries to the National Bible Society at Stockholm, are all active within their respective circles. At the first of these places, a Branch Society, composed of the Scholars of a Free School in Gothenburg, has been formed, at their own request, and is supported by a small weekly contribution.

Your Committee have only to add, on the subject of Sweden, that the Bible Society there has not only the Patronage of his Majesty the King, but that the Crown Prince has been a most liberal contributor to it, as well as to the Evangelical Society at Stockholm, and has promised a considerable pecuniary donation towards the establishment of a Bible Society in Norway.

(*To be continued.*)

RUSSIAN BIBLE ASSOCIATION.

The following extract of a letter from an active agent of this Society, in Russia, is calculated not only to excite our gratitude to God, for the increasing prosperity of the Bible cause; but also to animate our hopes and encourage our expectations, that the flame of love which first ascended from the enlivened hearts of Britons will extend itself farther and wider, till the whole earth shall be warmed and cheered with the brighter rays of the Sun of righteousness, to the knowledge of whom, under the Holy Spirit's influence, the Scriptures of truth form the legitimate channel. Alexander's visit to this country will long be remembered by young and old among us; and we trust that the disposition of his mind with respect to the circulation of the Scriptures received, in that visit, such a bias, as will cause the hearts of millions in his extensive dominions to bless God for guiding his feet to these highly-favoured shores. It is well worth our notice, that, at the very time when the Report of the First Annual Meeting of the Bible Association alluded to in the following extract was reading, an ukase was preparing for publication, wherein the peasants of that very district are *declared free*. O may this proclamation of bodily emancipation be the forerunner of a much more important deliverance, from the slavery of sin and Satan to the service of Christ, which is *perfect freedom!*

"In my last letter to my dear friend Mr. Steinkopff, I gave some account of what we were enabled to do for the cause of the Bible Society in D——. I mentioned the zeal of the vice-president,

the worthy dean of the district. I intended giving you some account of the *Bible Association* which he has established *among the peasants* in his parish. It differs very much from what you understand by a Bible Association in England; but is admirably calculated for the state of the people in this country. It is more a branch society; every person paying a yearly subscription is a member of it. Some pay ten, others fifty copecks annually; and some a ruble, and even more. Mr. Forster, one of the elders of the Moravian Brethren, is president; his assistant, Mr. Schmidt, is treasurer; the worthy and reverend dean, who is president of the mother society, is the first secretary; *a young peasant is the second secretary*, keeps the accounts, writes the addresses, &c. which he does in a manner that would do honour to any of us who are more experienced in these matters. *Six peasants are the directors.* These constitute the committee. The Society consists of between three and four hundred peasants. The committee mee regularly for business in the house of the worthy pastor. At first they were a little shy, never being accustomed to enjoy the *privilege of sitting* in the company of persons so much their superiors; and far less to sit at the same table, to consult about matters of so much importance. Now they feel themselves quite at their ease; *they feel that they also have a part to act in the scale of human beings*; and the dean assured us, with tears in his eyes, that he has seldom heard so much good sense, or remarks so judicious, as those uttered by these good peasants in the meetings of the committee. Every thing is conducted with the greatest regularity. This summer they held their first annual meeting. The whole Society assembled at the parsonage, and at the appointed hour marched in solemn procession, two and two, with their committee at their head, to the church. The meeting was opened with a song of praise; their pastor engaged with them in prayer; the Report was then read, and the treasurer gave an account of their income and expenditure during the past year. An extract from the Report of the Dorpat Society was now read to them, and afterwards a short account was given of what was done and doing by the Russian Bible Society, by the British and Foreign Bible Society, and of the progress of the work throughout the whole world. The meeting then concluded in a religious manner, in which several clergymen who attended for the purpose took part. The effect produced was astonishing. The poor peasants seemed now, for the first time, to feel that they also were *men*, and, as such, had a part to act. They felt themselves to be fellow-workers with all who are good and great in the best of causes. Their ideas were expanded, and they retired with reluctance from the scene, to them new, but most interesting. The result was as might be expected; immediately after the meeting a number became subscribers who had not subscribed before. Nor was this all: the account of this new thing spread around, and the peasants in some

of the neighbouring parishes have come forward and requested that their pastors should also establish such a Bible Society among them.

"We, with the committee in Dorpat, made arrangements for having them established in all the parishes of the district, which we hope will soon be done."

The writer then proceeds to describe the active and almost unexampled exertions of this worthy dean, not only in promoting the Bible cause by establishing associations, but also in the education of children, and by teaching them several branches of industry, and, among others, book-binding. This he has made to turn out to the advantage of the Bible cause; *his own scholars have bound more than three thousand copies of the New Testament for the committee* in Dorpat, and he has engaged to bind a thousand for the society in Riga. In short, the whole letter is one of the most interesting documents that has reached these shores from that once dark dungeon of slavery, but now rising into the scale of enlightened and free countries, under the benign and liberal sway of an Alexander, who, we trust, will yet do greater things than these, and, before he leaves this world, will *from men deserve the title of* ALEXANDER THE LIBERATOR AND THE CHRISTIAN!

Eighth Report of the Jews' Society, (of London.)

(Continued from page 157.)

PUBLICATIONS.

During the past year, the work of the Rev. Mr. Scott, in answer to Rabbi Crooll, the intended publication of which was announced in the last Report, has come forth. It is distinguished by all that extent of scriptural knowledge, Christian temper, and sound argument, which might have been anticipated by those who were acquainted with Mr. Scott's former writings; and which render it worthy as well of its venerable author, as of the Sacred Cause which it defends. Your Committee recommend this work to the Members of the Society generally; both as exhibiting, at one view, the chief points of controversy between Jews and Christians, and as containing evidence of the present religious state of that people. Your Committee hail, with the most unfeigned satisfaction, the revival of religious discussion with the Jews, which, with the exception of the work of Levi in defence of Judaism, and the able Answer which it received in the Remarks upon it by an Inquirer, may be said to have slept since the days of Bishop Kidder. Being thus revived, it is the earnest wish of your Committee that it may not be suffered again to sleep, until, as they trust at no distant period, it shall be consigned to everlasting rest by the conversion of the whole House of Israel to the faith of their own Messiah.

It has been judged necessary by your Committee to enlarge the plan of the Monthly Publication of the Society: from the 1st of January, a New Series has been commenced, under the title of

"Jewish Expositor, and Friend of Israel." Of the execution of this work, it does not become your Committee to say much: they hope it will be made beneficial to the Jews, in drawing their attention to the great truths of the Christian Faith; and useful to the cause of the Society amongst Christians, by diffusing information respecting the state of the Ancient People of God. Your Committee cannot but feel, however, that it is of the greatest importance that their Literary Friends, throughout the kingdom, should be sensible of the duty which is imposed upon them, of helping the Editors to render the work as acceptable as possible both to Jews and Christians. The numerous and arduous avocations of the Editors render this more peculiarly necessary; as they are quite unable to devote so much of their own time to the work, as would be requisite to their conducting it without such assistance. The circulation of the Expositor has considerably exceeded that of the former work.

A Selection of Psalms and Hymns has been printed for the use of the Episcopal Jews' Chapel.

EPISCOPAL JEWS' CHAPEL.

The Jewish Converts and Children, under the patronage of the Society, have attended this place of worship; where besides the Two Sermons preached on the Sabbath, there has also been a New Lecture, of a practical nature, instituted on the Wednesday Evening. We cannot say that many of the Unconverted Jews have constantly resorted there, although occasionally some have attended it. The Chapel has been found very acceptable to the Christian Community in that populous neighbourhood, and has consequently (exclusive of the rent of the ground on which it stands) defrayed its own expenses. Many Christians have been induced, by their attendance there, to feel a lively interest in the Salvation of Israel. The Jewish Children have been publicly catechised at the Chapel on each Sabbath during Lent, in the Catechism of the Established Church, with the Explanation published by the Rev. Basil Woodd; and have given great satisfaction, by the correctness of their answers. The Committee have lately passed a Resolution, which they hope to carry into effect without delay; viz. that a Series of Argumentative Lectures, exclusively addressed to the Jews, demonstrating that Jesus of Nazareth is the true Messiah, shall be preached at this Chapel, on the First Wednesday in each month, by such Clergymen of the Established Church as may be willing to render their services in this important work.

Lectures to Christians on subjects relative to the Jews are preached, by various Clergymen, at Bentinck Chapel, on the Third Thursday, and at St. Swithin's London-Stone, on the Second Tuesday, in each month. A monthly Lecture has also been preached at the Ely Chapel, and is still continued.

JEWS BAPTIZED.

Since the last Report, only one adult Jew, and four children,

have been baptized in the Society's Episcopal Chapel. It grieves your Committee to be obliged to add, that the adult has, since his baptism, in various respects manifested himself to have been unworthy of participating of that ordinance. However painful circumstances of this nature may be, the history of the Church, even in her purest age, teaches us to anticipate their occurrence. While they should lead us to use great caution and circumspection, they ought neither to excite surprise, nor to damp our zeal. The person here alluded to, having manifested those appearances of seriousness which seem to indicate the commencement of the work of Spiritual Regeneration, and having continued to express an earnest desire for baptism, from which he had, for a considerable time, been held back, it was judged improper any longer to deny him the ordinance. In this instance, therefore, it is manifest that no undue precipitation was used, in administering the initiatory rite of the Christian Church.

While what is mentioned above should call forth sensations of sorrow, your Committee are happy to have it in their power to give some information of a more exhilarating nature. It was mentioned in the last Report, that besides the three youths under the immediate charge of the Society, there were several adult Jews in this country who were receiving instruction with a view to the exercise of the Christian Ministry to their Brethren. Your Committee have now the satisfaction to state, for your information, that a friend of the Institution, who is aware that, at present, its funds are not adequate to that purpose, has taken under his charge some respectable young men of the Jewish Nation, who have expressed a desire to be instructed in the principles of the Christian Faith, as Probationers. They are from various parts of Europe; and such of them as have already or may hereafter manifest decided tokens of piety, and competent talents, it is designed to educate as Missionaries. A door not being at present opened for Mr. Frey's ordination in the Established Church, it has been judged expedient by your Committee to give him a destination which connects him with this establishment. He has, therefore, been stationed in the immediate vicinity of the young men above mentioned; and the three youths educating by the society have been removed from the former situation, and placed under his charge, where they have the advantage of all the means of grace provided for their brethren. Another young man, who was baptized some years ago, under the patronage of the Society, and has since been employed in the Printing-Office, having expressed a desire to become a Missionary, has also been put under the tuition of Mr. Frey, at the expense of a benevolent individual, to whose acquaintance he was introduced in a providential manner. Six of the Probationers, who are receiving instruction as above mentioned, have been admitted to Christian baptism since the last Anniversary; and your Committee have the satisfaction to inform you, that there are among them promising indications of decided piety, and also of competent talents for the vocation of Missionaries.

FUNERAL OF RICHARD REYNOLDS.

[In our preceding Number, we furnished an extract of the elegant speeches delivered at the meeting of the citizens of Bristol, convened to celebrate the memory of the great philanthropist above-named. We now give a short, but interestingly descriptive account of the respect paid to his remains; published in a Bristol paper.]

"In our last Journal it was our melancholy task to record the removal of the good, the illustrious Richard Reynolds from this vale of tears, to join "the spirits of the just made perfect." It is now our more pleasing duty to notice the spontaneous testimonies of respect to his memory, which all ranks of his fellow-citizens evinced on the occasion of his funeral. On Tuesday last, soon after eight o'clock in the morning, about five hundred boys from the Benevolent Schools of St. James and St. Paul, and the Royal Lancasterian School, formed in two open columns, extending from each side of the good man's late dwelling, across St. James's square. On the appearance of the remains of the deceased, the boys pulled off their hats and stood uncovered till the procession had passed. Their youthful artlessness formed a pleasing contrast to the sorrowful countenances of the surrounding poor, who filled the area of the square, and lined the streets, eager to testify their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut up. In the characteristic and primitive simplicity of the funeral of *a Friend*, all is natural, solemn and impressive. About seventy relatives of the deceased followed in mournful procession, who were joined by many males and females of the Society of Friends, and also by above three hundred of the most respectable of our fellow-citizens of various religious denominations, in mourning; among whom we noticed Alderman Daniel Fripp and Birch, Mr. Sheriff Barrow, and other members of the Corporation; Benjamin Butterworth, Esq. M. P.; several of the resident Clergymen and Dissenting Ministers of different persuasions; the Gentlemen of the Committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St. James and St. Paul, the Penitentiary, the Strangers' Friend, the Friend in Need, and of several other Charities: of many of which, till within a few months of his decease, Mr. Reynolds was an active member and liberal benefactor.—To the credit of the attending thousands, the strictest decorum and silence were maintained. Amidst the tolling of several of our church bells, the procession reached the grave-yard of the Friends' Meeting-House in the Friars, in Rosemary-street; where after placing the remains of the deceased over the grave, a solemn stillness, a silence that might be felt, ensued. Several male and female Friends, in order

ly and timely succession, addressed the spectators, reminding the survivors of the vanity of all things below; warning them not to put their trust in uncertain riches, but in the living God—after the example of their deceased friend, to evidence their faith by their works, disclaiming all merit in them; considering themselves but as stewards, who must soon render an account of their stewardship, and be accepted by the Father through the alone merits of the Son, and the sanctifying influence of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer—that our heavenly Father who had seen fit to remove this eminent almoner of his bounty, would, in his good providence, raise up many of kindred spirit among the rich to fill up the chasm occasioned by his removal, and that in his abundant care of the poor he would provide for their every want—teaching them how to bear the present trials of poverty without murmuring, and sanctify all his dispensations to their souls—ascribing all the glory of the great example his servant had set them to the one God—Father, Son, and Spirit—who is worthy of all praise and adoration.—Thus was the memory of the just embalmed in the sighs, in the tears, and in the prayers of his friends and fellow-citizens of every name; who it is understood mean to wear mourning for one month.—It was in the faith and hope of the glorious truths of that Divine Revelation, to the circulation of which* he so zealously contributed, and which he was earnestly desirous that all might be able to read, that this great Christian Philanthropist lived and died. Thus adding another proof to those daily exhibited of the ennobling influence of faith in the Son of God.

*The Rev. John Owen, in his History of the British and Foreign Bible Society, says, "The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable name of RICHARD REYNOLDS, Esq. as one of those individuals to whose liberal, active, and persevering philanthropy, the Bristol Auxiliary Bible Society, of which he is so great an ornament and benefactor, owes its earliest and latest obligations."

The Society for the relief of Respectable Aged Indigent Females.

[In presenting to our readers the following Annual Report of this worthy Institution, we can state from good authority, that it has, in no small degree, contributed to dissipate human misery. The class of sufferers who come under the care of the Society are of a description to awaken sympathy of the kindest and most delicate nature. They are females, who, in addition to the ordinary infirmities of declining years, have to endure privations and hardships, which, from their former condition in life, they are unaccustomed to, and consequently much less able to sustain. We trust they will be considered to deserve, and will experience a large share of the beneficence of this charitable community. The respectable character of the ladies who manage the concerns of the Institution, and the evidence they have already exhibited of their discernment in making a suitable ap-

plication of the bounty of its benefactors, are sufficient pledges that the alms given for this object will be satisfactorily administered.]

At the opening of the meeting—

The Rev. JOHN STANFORD delivered an excellent address *on Charity*, and closed with a fervent and appropriate prayer.

Third Report of the Association for the relief of Respectable Aged Indigent Females.

THIS Society present to their benevolent patrons a Third Annual Report of their proceedings. We feel grateful that, through the indulgence of Divine Providence, our efforts have, in some degree, been successful, and have preserved many who once lived respectably, from becoming residents in the Alms House. Sixteen new applicants are entered upon our books, who are found worthy objects to partake of the bounty of this Institution. Since our last report, twelve aged pensioners have paid the debt of nature, and three have removed to the country. At present we have one hundred and sixteen regular pensioners on our list, who are upwards of sixty years of age, and some of them advancing to one hundred. All these anticipate the dreary shades of winter; and we have reason to expect a far greater number of other applicants than the funds of this Society will permit us to relieve.

At the close of the past year we petitioned the Corporation for some assistance, and were presented with three hundred dollars from that honourable body: this is the only public benefaction we have to record during the last twelve months. Charitable Institutions have become numerous, and for their support frequent are the demands made on the liberality of our citizens; and, it must be confessed, that the increase of population demands frequent addresses to the feelings of benevolence, which it is impossible to withstand. However, none of these can have a stronger claim than the aged friendless female, who but too often are considered as useless cumberers of the ground. Were it not for the prying pitying eye of charity, these aged persons might sink unheeded to the silent grave. We wish, therefore, that their necessities were deeply impressed upon every benevolent breast, and that we could obtain more ample means for their relief. We deem them a part of Christ's poor and helpless flock; for happily most of our pensioners are pious, and we make no difference as to their peculiar religious denomination, but extend our bounty to all whose moral virtues may give them a title.

From the perusal of our Treasurer's account, it will be obvious to you how much we need the continuance and increase of your generous support. Let us not forget, 'that those that have pity upon the poor lend unto the Lord; and that what they thus lay out shall be paid them again.' Remember too,

> "The liberal hand of Providence expands
> The liberal Christian's heart; much he receives,

And much he scatters, dealing all around
With cheerfulness what God bestows on him.
Fear not, ye rich, to turn your gold to seed,
And sow it in the fields of poverty;
A glorious crop beyond your hopes shall rise,
And thus reward your kindness; ye shall reap
Of present benefit an hundred fold,
And future sheaves of everlasting good."

It becomes our melancholy duty to record in this Report the death of our lamented Treasurer, Mrs. Anna Havens, whose mild and amiable deportment endeared her to every member of this board, and whose constant anxiety and labours for the interest of the establishment will be long and gratefully remembered. And though we may regret thy absence, pious gentle Anna! we must rejoice that thou art so early called from a state of suffering to receive the glorious commendation of thine exalted Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

JUVENILE DEPARTMENT.

OBITUARY NOTICE OF JOSEPH ATKINSON OF ENGLAND.

The subject of the following account was born the 23d of July, in the year of our Lord 1801.

He was, from his infancy, a gentle and steady child. When about nine years old, his mother perceived that he had serious impressions of mind; he was convinced that he was a sinner, and was frequently very earnest in prayer, and desirous that his mother would pray *with him* and *for him*. When at any time there was, by the younger children, any prevention or interruption to this duty, he would exceedingly grieve and often cry.

About this period of his life he had an illness, that continued for nearly three months; in the course of which the impressions on his mind were chiefly *convictions of sin*; and the *publican's prayer* was continually breathed forth in his addresses before the throne of grace. The Rev. Basil Woodd visited him under this illness; and, to the great comfort of his mother, expressed himself fully satisfied as to the state of her son's spiritual welfare. Perhaps the breathings of Joseph's heart at this period may be more clearly known by a prayer found in his writing, than by any other attempt at description; we will therefore give a copy of it.

"Lord, look upon a poor afflicted little boy, and forgive whatsoever I have done amiss! And pardon, and wash me in thy most precious blood from all sin. Give me to see the exceeding sinfulness of sin, and my great need of a Saviour; for thou art the same yesterday, to-day, and for ever! Bless my father and mother, my brother and sisters; and may we all meet at thy right hand to sing the praises of redeeming love through an everlasting eternity; through all ages to come: and may we meet thee in the clouds, coming with thy holy angels, that stand around thy throne, coming to take us into thy heavenly kingdom, through the same Jesus Christ our Lord, Amen."

At ten years old Joseph was taken into the Bentinck school (an institution set up by the Rev. Basil Woodd, for the instruction of poor children) and at eleven he was removed from thence to the Philological School. He then constantly attended divine service at the Bentinck Chapel, and was very often much affected under the sermons he heard there; when he returned home, after naming the text, he would with great clearness and distinct recollection repeat to his mother the heads of the discourses. Joseph was afflicted from

the eighth year of his age with a distortion of his back, which was occasioned by violent straining, when he had the hooping-cough. He used to employ himself in the hours out of school-time (unless wanted to be serviceable to his mother in any thing he could do for her) in reading, writing, or drawing, of all which he was very fond, but particularly of the first. He was very happy in the privilege of going to school, and made great progress in various branches of knowledge, and became much beloved by his schoolmasters for his good conduct, attention, and diligence.

Within the last three years a very large and painful abscess was forming on his back, nearly under that part of it which was distorted; and this continued gathering with great pain; but so eager was he for learning, that he never allowed himself to stay away from school, unless utterly unable to get there. During this time the Lord was pleased to pour upon him a most blessed portion of the spirit of prayer: he was, indeed, very fervent therein, and frequently he would be up long before the rest of the family at his devotions, and reading the Scriptures. Joseph never was known to like the hearing or the reading of any idle story-book, and used to say, that he thought that they must be a sort of *poison* to the mind. He was veay loving and dutiful to his parents: his mother being often afflicted with illness, Joseph at those times, in particular, would so endeavour to exert himself to help her, and to be useful in the family, that none but those who saw it could suppose it was possible for a child in such a painfully afflicted state of body to be able to do the things he did. Joseph was rather of a reserved disposition, and but seldom would speak his mind to any besides his mother; who observed there was so evidently bestowed upon him, "young in years as he was," the blessed *gift* of a *new heart and a right understanding*, that she kept many of his sayings treasured in her memory. Joseph took great delight in attending the Thursday evening lectures at Bentinck Chapel; as he was returning from thence last summer, having heard a discourse delivered by the Rev. John Bull, on the subject of the Jews, he saw a great number of people attending to a mountebank; as soon as he got home, he mentioned this to his mother and, being deeply struck by their manners of folly and dissipation, he said with much earnestness, while the tears rolled down his cheeks, "O that they had but been at the chapel with me; surely then some of them must have been touched to the heart for good."

Thus he continued growing in grace and strength, and in the knowledge of the Lord, until the beginning of November, 1815, when the abscess broke; and from that time to the last hour of his departure from this world (which was on the 9th of the following month) though his poor *body* had severe sufferings, it pleased God to bless his *mind* with the possession of a solid peace. On being visited by the Rev. John Bull, and by him asked, what his comforts proceeded from, Joseph answered, from his belief of Christ *suffering for him*, and of his continual *intercession for him*. He used frequently to say, "It is by the Lord Jesus's stripes that I am healed."

A female friend of his mother's coming one day to see him, after some conversation, he desired that she would pray with him. His mother said, "My dear, what shall she pray for?" He replied, "That I may have faith and patience to suffer, without murmuring, the righteous will of God." The following day he told his mother, that he had found in the time of prayer exceeding great comfort. One evening, being visited by another of his mother's friends, on her saying that she wished she could see him better, he answered, "O! I shall soon be better; for I think I shall not live through the week."

The respectful love and desire which Joseph had ever shown of seeing and hearing the Rev. Basil Woodd, became, when he was seized with his last illness, so earnestly and so frequently expressed, that his mother sent, requesting he would have the kindness to call upon him: with benevolence and affecion the request was immediately complied with. After some searching inquiries into the state of his mind, it was evident that he was truly blessed in

a lively faith of the mercies and all-sufficient merits of the Lord Jesus Christ, as his Redeemer and Saviour. When Mr. Woodd made many useful observations on the afflictions of the body, "What are my sufferings," said the poor child, "compared to those my Saviour endured!"—"Unequalled sufferings, my dear child," said Mr. Woodd, "were those."—"Yes, Sir," returned Joseph; "but, you know, with those *his* stripes *we* are healed. Sir, I am often thinking, that he is the *fairest* among ten thousand, and altogether lovely. 'He is merciful and gracious, and his truth endureth from generation to generation.' I hope and pray that he will give me faith and patience, that I may not offend so good a God."

The first time Joseph was visited by Mr. Bull, after some inquiries of his spiritual state, Mr. Bull said, "I am informed, my dear, by Mr. Woodd, that you were much affected by a sermon you heard me preach?"—"Yes, I was indeed," answered Joseph; "and so, Sir, I have by many that I have heard from you." Mr. Bull inquired if he had any fear of death. "I had once," said Joseph, "but I thank God I have not now."—"What was it that then made you afraid?" asked Mr. Bull. "Because, Sir, I felt I was a sinner; but now, I hope and believe, I am by Jesus washed in his precious blood; and that cleanseth from all sin."

But Mr. Bull conversed with Joseph in the most kind and tender manner; encouraged him greatly to put his trust in the Lord Jesus; and told him he had no doubts but that, when he had left this world of sin and affliction, he would ascend to his blessed Saviour, and see his face, and sing his praise for ever and ever. Before he had him farewell, Mr. Bull prayed most sweetly for him; and it was indeed a divine refreshment to his soul. After he was gone, Joseph said, "How very kind is it in the Ministers of Christ to come and see a poor dying boy as I am! I shall always love Bentinck School and the Philological School. The masters were very kind to me. I hope many of my schoolfellows will learn to fear God, and that we shall meet in heaven. I dearly love Bentinck Chapel. O how happy have I been there! it was like a little heaven to me. I don't think I ever missed going when I was able: but I am not able now. O what a mercy I was taken into the schools, and taught to read my Bible, and the catechisms, and to serve God!"

Again he said: "How I used to love to hear Mr. Woodd preach to the children!—those little short sermons, when he catechised us; I loved to see and hear him, but I cannot now. Well, I hope we shall meet in heaven. O Lord, bless him! Bless all the schools! Bless all the children, and bring many of them to heaven! What a mercy if we meet there!"

After a time, he entreated that they would read to him the 55th chapter of Isaiah, and the 5th chapter of the First Epistle General of St. John. At this time his soul seemed entirely filled with holy love. At another time he said to his mother, "The Lord deals very gently with me." On her answering, "My dear, he will lay no more upon you than in his goodness and mercy he will enable you to bear;" Joseph, with more than usual quickness, eagerly replied, "He has *promised that*."

In the last week of his mortal life, his bodily pains were very severe; but his faith and strength in the Lord increased with his sufferings; and very often he was heard to say, not as if under fretful *impatience*, but as if humbly breathing forth *affectionate entreaty*, "O come, blessed Jesus! come quickly." At other times he would say, "The Lord *will* come." On the Thursday night before his departure, he was seized with inward convulsions, and his mother, thinking that he was about to leave this world, sent for a neighbour to be with her. Joseph, observing her in the room, inquired why she came, and said to her, "I hope you remember me in your prayers?" She seeming rather to hesitate in her reply, Joseph added, as if to encourage her, "The Lord is merciful; knock, and it shall be opened." He afterwards desired his mother would read to him the 17th chapter of St John's Gospel, and the 45th Psalm,

saying, "I wish I could see to read." After this, he appeared sweetly composed; and, when he was left for a while, as they were going down stairs, they heard him in most fervent prayer and praise. The following day the inward convulsions increased, and every now and then he wandered in his mind, although, when spoken to, he, to the last, always returned sensible replies. On that day he was visited by one of his schoolmasters; Joseph was unable to converse with him; but, on the conclusion of a prayer, which his master put up for him, Joseph, with a sweet and solemn earnestness, exclaimed "Amen." Some little time afterwards, his mother asked him, if he found his mind comfortable. He answered, "O yes!" then softly added, "I hope the Lord Jesus will soon come." She said, "My dear, I hope I shall meet you at the right hand of God." He answered, in a tone of holy love and strong confidence, "There is *no fear* of that." When he was seemingly unable to speak, his mother desired him to signify by a *sign* if his happy state of spirit continued; at which he held up his hand and softly whispered, "Yes." For the last twelve hours he remained speechless, with the exception of being now and then heard very softly to say, "Jesus!" and, "Lord, help!" But it was evident that his mind had most blessed support to the very last; and his countenance expressed a happy composed cheerfulness after his spirit had taken its flight. He died on the 9th December, aged thirteen years and nearly five months. Joseph's body was followed to its grave by two of his schoolmasters, and by nearly one hundred of his schoolfellows, who sung over his grave the following hymn:

Life now is past! the hour is come!
My Saviour calls—he calls me home!
Now, O my Lord! let conflict cease,
And grant me to depart in peace.

Not in my righteousness I trust;
I bow before thee in the dust:
And through my Saviour's blood alone
I look for mercy at thy throne.

Farewell, vain world! without a tear,
Save for the friends I hold so dear;
To heal their sorrows, Lord descend,
And to the friendless prove a friend.

I come—I come at thy command,
I trust my spirit to thy hand;
Hold forth thine everlasting arms,
And shield me in the last alarms.

Receive, receive me, O my God,
Pardon'd thro' my Redeemer's blood;
My glory this, my hope, my plea,
In life, in death—ETERNITY.

SUNDAY SCHOOLS.

[Our obliging friend at Bristol, (England) has communicated to us the following interesting incidents respecting the Bath Sunday School Union.]

To the honour of the Teachers of the Bath Sunday School Union, it was stated that in addition to their stated work of teaching, at home in rotation, each went to some dark village in the vicinity to open or conduct Schools, and the *total* of their *united* walks last year, exceeded twenty thousand miles! Can any one doubt their love to Souls, or to the Shepherd of these neglected Lambs?

The Sunday School Union being in debt, the Superintendant of Hope Chapel School, (whose report of last quarter I sent you in Manuscript) went home, mentioned the fact to the Teachers, who are themselves poor and unable to keep their own School out of debt—he proposed they should subscribe one half-penny per week, being nineteen—they would contribute 2*l.* 1*s.* 2*d.* per annum; they consented, and he came forward last night with this practical hint, saying there are 1,700 Teachers belonging to the Union,

let all do so, and we shall contribute 72*l.* 18*s.* 4*d.*; a proof what *small* amounts and *large* numbers can accomplish!

About two years since one of the Secretaries of the Bath Sunday School Union saw a Sand Boy lying, lingering about in the sun, on a bank—he got into conversation with him, and tried to induce him to accompany him to one of the Schools, finding him ignorant, rude and ragged: he could not prevail; he took him up suddenly on his back, and carried him to one of those Seminaries, to the great astonishment of the Boy and the Scholars. When there, the novelty of the scene struck him: kindness, persuasion and curiosity, induced him to come again; he became a constant attendant, evidencing a good capacity; he took a delight in learning; his morals became correct, the baleful habit of swearing he left off; diligent in his business, civil to every body, he soon became the favourite among the servants, and his Sand business increased to a degree he was unable with all his diligence, to accomplish. It was recommended to him as a less laborious employment, to deal in old bottles; which he finds very profitable. He is well clothed, become truly respectable, if not pious; and to his honour be it mentioned, he supports an aged mother, while he is foremost in every good and liberal work!

BIBLE SOCIETIES.

The Poughkeepsie Female Bible Society has recently become Auxiliary to the National Institution. Officers for the present year, Mrs. *James Slater*, President; Mrs. *James Tallmadge*, Secretary.

The Milford Branch Bible Society, (Connecticut) Auxiliary to the Bible Society of the county of New-Haven, was instituted 28th October last. Rev. Bezaleel Pinneo, President; Rev. Erastus Scranton, Secretary; Mr. Nathan Nettleton, Treasurer.—All the funds of the Society are to be paid over to the Bible Society of the county, with the reservation of such amount as may be sufficient to constitute the ministers of that town life members of the American Bible Society. The Society passed a vote, ordering so much of their present funds as should be necessary for this last mentioned purpose, to be paid over to the National Institution.

A Female Bible Society was formed the 30th October at *Green's Farms*, Fairfield (Con.) Auxiliary to the American Bible Society. Mrs. *Eben. Jessup*, President; Mrs. *Simon Couch*, Treasurer; Miss *Eleanor Hyde*, Secretary.

The Female Beneficent Society of Windham, (Con.) recently established, has appropriated 30 dollars to constitute the Rev. *Cornelius B. Everest*, a life member of the American B. Society.

Deaf and Dumb.—Measures are taking to ascertain the number of deaf and dumb persons in New Hampshire. A notice has been published in the New Hampshire papers signed S. Sparhawk, requesting *the members of the Hon. Legislature to ascertain the precise number of* deaf and dumb *persons living in their respective towns, and leave information thereof at the Secretary's office in Concord, at the next session of the General Court.*

THE

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A COSTUME BECOMING EVERY SEASON, AGE, SEX, AND CONDITION.

"*Be ye clothed with humility*," and have "*the ornament of a meek and quiet spirit, which is in the sight of God of great price.*"

This is the most graceful, becoming, and at the same time, novel costume that has ever solicited public patronage. The mantle is of the most exquisite hue and delicate texture, tastefully decorated with the above mentioned costly brilliants, and will be found to unite every advantage of utility and elegance. This dress is suitable to all seasons, and is considered equally becoming to the young and the old. It possesses extraordinary durability; is less liable to take a soil than any other material, and retains its freshness and novelty to the last. It falls over the person in the most graceful folds; and is so adjusted as to veil every blemish, and set off the least favourable figure to the best possible advantage. The colour usually preferred for this costume is invisible green, which casts the most delicate shade upon the whole form, and produces an effect altogether indescribably agreeable and prepossessing. Nothing can be more tastefully imagined, than the ornament with which this mantle is finished, and although pronounced by the best judges to be of immense value, they may be obtained upon very reasonable terms. The jewel is so delicate in its hue, and so chaste and simple in its workmanship, that it has been mistaken by unskilful observers for an ordinary pebble: but connoisseurs instantly recognize it, and allow it to be "more precious than rubies." Notwithstanding the many recommendations it possesses, this dress has never become common, although universally approved. It was once worn as a royal robe, and has ever since been held in high estimation and general use, among the true subjects of the great Prince who first introduced it.

The figurative language of the Bible will always allow of the most plain, practical, and literal interpretation. When our Lord, for instance, relates the parable of the merchantman seeking goodly pearls, who sold all that he had to obtain one of great price, we are not to regard it as a fable with which we have no concern. It intimately regards us all; and the meaning is simply this, that eternal life is of such incalculable value, that it is infinitely worth our while to part with every thing that must be sacrificed to its attainment. The merchant sold his all to gain one pearl; but,

by this means, he would ultimately enrich himself; he acted wisely, for "the children of this world are, in their generation, wiser than the children of light." In like manner, whatever we may resign of present pleasure or advantage with a view to our eternal welfare, will prove so unspeakably advantageous in the end, that nothing but the grossest blindness and inattention to our interests, could make us unwilling to do so.

The language of the apostle Peter, quoted above, is no less plain and practical in its import. The apparel he recommends, is no fancy dress which we are not really expected to wear. On the contrary, we may,—we *must*, if we are Christians, be thus clothed with humility, and have this ornament of a meek and quiet spirit. Some of our young readers would probably hear with considerable interest, that the most becoming dress and brilliant jewels ever worn, were offered for their acceptance. Now, this is truly the case. Clothed with humility, and adorned with a meek and quiet spirit, they would be more beautifully attired than with richest and most costly array. It might then be said of them also, that "Solomon in all his glory was not arrayed like one of these." Who then will turn away disappointed from such a gift, and think some sparkling bauble more desirable! Oh! remember, in *whose sight* this ornament is of "great price." It is well to pause and reflect closely upon such an assertion as this. Many such passages of Scripture are, it is to be feared, passed over with slight attention, and their force and beauty little perceived. Many, perhaps, who spend some precious hours every day in reflection upon their outward decorations, have never stopped to meditate upon this striking declaration, *in the sight of God of great price:* He who forms the most accurate and impartial estimate of the true and comparative value of all things. He who formed and gave their lustre to those shining gems we so greatly admire, is fully aware of whatever beauty and value they possess. Yet, He who created all these things, says, "not with gold, and pearls, and costly array," but "with the ornament of a meek and quiet spirit." It is not our present intention, to enter upon that part of the subject to which the words just quoted would afford so suitable a text; nor to inquire how far the expression "not with gold and pearls, &c." may be supposed to imply a direct prohibition of that showy style of attire. That they condemn the excessive attention paid to appearance which so greatly prevails among professing Christians, cannot, however, be doubted. But our present purpose is to recommend that "inward adorning of the mind," which is here described. Indeed, there is little fear, that they who eminently shine with these inward graces, will be prone to excess in external decoration. Humility, whose chief characteristic it is to be contented to pass without observation, will surely, seldom be found arrayed in those ornaments which expressly ask for it. There may be some, however, who, though not destitute of this Christian grace, yet conform too much to the customs of

those around them in these respects, merely from want of a due consideration of the subject.

"Be ye clothed with humility." There is a grace in the very word; an attraction, which, they who feel not, must be as destitute of true taste as of right principle. There is no age to which it does not belong; but to the young, how eminently becoming! Vanity ever betokens ignorance, ignorance of ourselves. It is those who have risen to the noblest heights of knowledge, natural and moral, that have ever sunk the lowest in self-estimation, while the little school-girl who has just learned to twirl a globe round on its axis, is inflated with self-conceit. Sir Isaac Newton was among the humblest of men. But if this disposition be inconsistent with true philosophy, how much more so with real religion. Humility is the very foundation of Christianity: we must be abased, before we can be exalted; and our highest exaltation must, at last, consist in the depth of our humiliation. He who is the "High and the lofty One that inhabiteth eternity," exhibited during the whole period of his abode on earth, a perfect pattern of this virtue. He not only "was found in fashion as a man," but "took upon him the form of a servant;" and let us remember, that he set us this example, in order "that we might follow his steps." When we are conscious of the swellings of pride on the risings of vanity, let us think of the Lord Jesus Christ, endeavour to realize his appearance, his manner, and to ascertain what conduct or feelings he would recommend on the present occasion. Above all, let us remember, that however we may imagine the secret workings of our vain hearts to be concealed from those around us, (though even this is rarely the case,) His eye beholds them all, and with what sentiments we are fully informed, "The Lord resisteth the proud;" and "the proud he knoweth afar off. Be ye *clothed* with humility;" there is a peculiar beauty in this figure. It is to cover us completely like a garment, and without it we must never appear. This simple attire need fear no injury. A person walking the streets in delicate and costly clothing, is perpetually in danger of its being soiled and torn; while another, in plain garments, may go about without fear of inconvenience from the common accidents to which he is exposed. So a vain showy mind is continually exposed to pain and mortification, from which another, of an humble unassuming temper, is perfectly secure. The freedom, ease and tranquillity he enjoys, can, indeed, scarcely be conceived of by one of an opposite spirit; and the garments of humility are armour as well as clothing. They form an invulnerable covering, which malice itself cannot penetrate.

"He that is down, need fear no fall,
He that is low, no pride;
He that is humble, ever shall
Have God to be his guide."

Bunyan's shepherd boy sang sweetly when he sang thus. And what is this ornament on which we ought to set so high a value?

A meek and quiet spirit. And Oh! what a different world it would be, if this heavenly jewellery were to become fashionable! but alas! how rarely do we see it worn! we hear much outcry of wrong, insult, ingratitude. The peace of every private circle is interrupted, more or less, by some petty contention. And here is a simple means which would heal every breach, calm every storm, allay every irritation. There is a certain temper called spirits, in some young people, which is very much opposed to meekness and quietness. The very terms, indeed, would probably excite in them a smile of contempt. But this would only prove them to be unacquainted with the nature of true dignity and real manliness. That the most perfect dignity of character and manner is consistent with these virtues, is manifest in Him who was beyond all others, "meek and lowly in heart." While that spirit which such young folks so greatly admire, would, upon investigation, be found to be made up of the most mean and pitiful qualities, and to proceed from the most contemptible species of vanity. But, can it be necessary to insist on the excellence of those tempers which the Bible itself recommends? Can that be mean, unmanly, or of small value, which, in the sight of God, is of great price!

Every word of God is true. It is therefore true, however reluctantly we may be disposed to admit of it, that even a child, who subdues a rising fit of passion, or submits patiently to some little grievance that he felt disposed to resist, is a greater hero than the most mighty conqueror that ever lived. For "he that subdueth his own spirit is greater than he that taketh a city." Do we need inducements to cultivate this temper? Let us make the trial for one day, let us be peaceable, meek, forbearing, submissive, determining not to be provoked by provocation, and see if that day will not be more productive of happiness to ourselves as well as to all around us, than another in which rights have been maintained, privileges asserted, insults returned, and wrongs ever so successfully revenged. This, indeed, must be the case, because holiness and happiness, our duty and our interest, are inseparably connected.

Let our young readers thus, while they endeavour to repress that inordinate attention to external decoration which so generally prevails, be ambitious to win and wear this choice array, these precious ornaments. Let them "learn of Him who was meek and lowly in heart, and they shall find rest to their souls."

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 164.)

The proceedings in Russia, for extending the circulation of the Holy Scriptures, are entitled, from their magnitude and importance, to particular notice; and your Committee regret the necessity of confining their Report to a brief and general statement of them.

Of the thirteen editions of the Scriptures, in whole or in part printing in Russia at the period of the last General Meeting, eight have been completed, the remainder are in progress, and some nearly finished, making altogether, at least, 110,000 copies, now actually in the press.

The Gospel of St. Matthew, in the Calmuc dialect, translated and printed at the charge of the British and Foreign Bible Society, was the first book ever printed in that language; it has proved a most acceptable present to the Calmucs, and the language of it has been pronounced excellent.

Among the new editions of the Scriptures printing in Russia, the following deserve to be particularly mentioned:

The New Testament, in the language of Moldavia, a dialect of the modern Greek, for the inhabitants of that country and Wallachia; the Gospel of St. Luke, in the Tartar dialect, under the care of the Missionaries at Astrachan, who have removed from Karass to that place; and the New Testament in the Samogitian dialect. The Samogitians were not converted to the Christian religion before the fifteenth century, and have never yet had a version of the Scriptures in their language. The new translation has been made by the Catholic Bishop of Samogitia, who had resolved to print 1,000 copies of it at Wilna, at his own expense. This edition is now extended, by the liberality of the Committee at St. Petersburg, to 5,000 copies; and your Committee have had the satisfaction to assist it by a donation of 250*l*.

Branch Establishments have been formed at Astrachan, Theodosia, and Haskaf; of these the two former are entitled to more distinct notice.

Both these Institutions appear admirably calculated for the extensive circulation of the Scriptures. From Astrachan, which is the seat of a Bishop, who is Vice-President of the Society there, they may be distributed in Persia, Georgia, and the countries to the east of the Caspian; and both Persians and Tartars have evinced a readiness, and even an anxiety, to receive them.

Theodosia, or Kaffa, is a sea port town of the Crimea; and the new Society there proposes, in its operations, to embrace the whole of that Peninsula, and in general the countries lying on the shores of the Black Sea, including the Abazi, Mingrelia, and Anatolia, or Asia Minor, without any assigned limitation, and may, by the blessing of God, to use the language of Mr. Pinkerton, "prove the means of rekindling the Christian flame among the Churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross."

The great importance of this new Institution, which is proceeding with zeal and activity, has induced your Committee to encourage its exertions by a grant of 500*l*.

The Committee of the Russian Bible Society, with that zeal which has so invariably marked their proceedings, have adopted a proposal submitted to them by their noble President, that Mr.

Pinkerton should be authorised to make a tour through the Southern Provinces of the Russian Empire, for the special purpose of promoting the great object of their Institution, by communicating with the Auxiliaries already established, encouraging the formation of new ones, and in every other mode which his observation and judgment might suggest. For this purpose it was further resolved, that he should be provided with recommendatory letters from the President of the Russian Bible Society, in the name of the Committee, to the Bishops and Governors of the different Provinces, soliciting their assistance to facilitate the execution of his mission.

Your Committee have now to mention a circumstance which will be heard with the deepest interest, that his Majesty the Emperor of Russia, who has evinced an undeviating attachment to the Russian Bible Society, has recommended to the Holy Synod, through Prince Galitzin, to procure a translation of the Bible into the modern Russian. His Majesty had observed, that, while the Society was supplying all the nations in Russia with the Scriptures, the Russians themselves were obliged either to read the Divine Oracles in a language they understood imperfectly, or in a foreign tongue: for, the translation of the Slavonian Bible having been made in the ninth century, the language of it differs more from the modern Russian, than Wickliff's translation of the Bible from the modern English Version. The Holy Synod, anxious to promote among their countrymen the knowledge of Divine Truth, most cordially and unanimously adopted the recommendation of his Imperial Majesty; and it was accordingly resolved that the Scriptures should be translated into the Russian language, under the superintendance of the Spiritual Academy; that the translation should be revised by a Committee of the most learned of the Clergy, and afterwards published by the Russian Bible Society in two columns, Slavonian and Russian. The idea of this noble work is the exclusive property of his Imperial Majesty, the pure suggestion of his own benevolence; and the Russian Bible will remain an imperishable memorial, both of his piety, and of his paternal solicitude for the welfare of his subjects. Considering the progress made by the Russian Bible Society, during the three years of its existence, the interest which it has excited in the public mind, the co-operation of persons of the highest rank, both civil and ecclesiastical, the energy of its operations, and the ardour which animates its Auxiliaries, it may be confidently hoped, that, by the blessing of God, it will prove the source of permanent and extensive benefit, not only to the subjects of the Russian Empire, but to the inhabitants of various adjoining countries.

In this confidence, your Committee cannot but rejoice, that, in addition to the grants already mentioned, for particular purposes, have been enabled to assist its general operations by a donation of 1000*l.*

They have also voted to the Auxiliary Societies at Mittau, Riga, and Arensberg, in the island of Oesel, severally, the sum

of 500*l.*; for the purpose of assisting them to publish editions of the whole Bible, in the Lettish and Estlandish dialects: the sum of 300*l.* has also been granted to the Finnish Bible Society at Abo, for printing an edition of the Finnish New Testament in stereotype.

To the above particulars your Committee have to add, that a Bible Society has been established at Strasburg, which has been assisted with a grant of 500*l.*; and that, at Paris, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the stereotype plates, under the direction of the Protestant Consistories, and an edition of 6000 is now in the press; making, when completed, a total of 13,000 copies.

The preceding statement not only exhibits the spirit which animates so large a portion of the Continent of Europe for making known the ways of God upon earth, but proves that your Committee have not been deficient in availing themselves of every opportunity to fan the generous flame.

On the European division of their Report, little remains to be said. The situation of Malta has long been found convenient for accomplishing the purposes of the Society in various directions, especially in the Grecian Islands and the Levant, and particularly for supplying commanders of vessels with copies of them, for distribution on their respective voyages.

The Depository there is kept regularly supplied; and they have the pleasure to acknowledge the receipt of 33*l.* 10*s.* 10*d.*, a contribution from the British Merchants at Valetta.

(*To be continued.*)

Eighth Report of the Jews' Society, (of London.)

(Continued from page 168.)

GROWING DISPOSITION OF THE JEWS TOWARDS CHRISTIANITY.

In some of the earlier publications of this Institution, it was stated, that there were reasons for believing that a change was gradually and silently operating among the Jews, and that many of them were secretly well inclined towards Christianity. It affords your Committee the most sincere satisfaction to call your attention to the evidence of this happy change, which may be collected from the later Reports of the various branches of the British and Foreign Bible Society, in this Metropolis.

In the St. Saviour's and St. Thomas's districts of the Borough, there are three or four Jewish families subscribers to the Bible Association. In St. George's, a Jew contributed for the purpose of obtaining a Bible for a Christian boy who worked with him. A few doors from his house, one of the Children of Israel, a native of Poland, though himself possessed of a Bible in his vernacular tongue, enrolled his name as a subscriber. In the same Association, another Jew is mentioned as having become an active member of the Committee.

The Third Annual Report of the Covent-Garden Bible Associa-

tion announces the interesting fact, that among one thousand names who have, within less than four months, been added to their lists as subscribers, they have the happiness to number many of the Stock of Israel.—A Jewess is said to have subscribed to procure a Bible for a little boy who is her neighbour. Another of the Children of Israel voluntarily came forward to subscribe for a Bible; and being asked, whether it was with the consent of his parents, he replied, "O yes: my father gave me permission to subscribe for a Bible, whenever opportunity presented itself." In the same district, three Jewish youths voluntarily offered their services as collectors; one of whom, after having been not among the least active members of the Committee, tendered his resignation with the following observation: "The Bible which I have received from the Association teaches me to honour my father and my mother; and as they have ordered me to give up collecting for the present, I must do it."

Some persons may, perhaps, be inclined to deduce an inference from the foregoing particulars, that the conversion of the Jews will be accomplished by the general diffusion of the Christian Scriptures, without the aid of more appropriate and special means; and, therefore, that the formation of this Society was not called for by the necessity of the case. Is it, then, your Committee would ask, at the moment when the fields are seen to be ripe, and ready for the harvest, that the judicious husbandman deems it consistent with a just and prudent economy, to refuse the help of additional labourers? Is it, at that crisis of the battle when victory seems almost his own, but is not yet achieved, that the able commander rejects the aid of reinforcements? Your Committee, so far from thinking that the above encouraging facts have any tendency to show that this Institution was superfluous, are disposed to draw from them an altogether opposite deduction, and to argue that the circumstance alluded to, when connected with all the other stupendous signs of the times, decidedly prove that this is the precise period when the formation of this Society was urgently called for; because now, for the first time since the Apostolic age, there are those indications, from which we may confidently anticipate the approach of the re-union of the Children of Israel to the Church of God.

While, therefore, your Committee do most sincerely rejoice, and give thanks to God for any measure of success in converting Jews to the Christian faith, which he may vouchsafe to the efforts of Bible Societies, they still feel confident that the spiritual interests of that people, so widely scattered over the globe, and differing so much from all the nations among whom they sojourn, in habits of life, in literature, opinions, and prejudices, in the associations brought home to their minds by the splendid history of their early fortunes, and the bright anticipations of their future destinies, cannot be adequately promoted, without becoming a distinct and separate province of Christian philanthropy, under the

charge of an appropriate institution, attracting to, and concentrating in itself, as large a portion as may be, of those gifts and talents which are best adapted for the department of Jewish literature, and discussion.

Besides, though it be certainly true that some of the less bigoted Jews are willing to read the English version of the Scriptures, yet it is equally ascertained, that many of that people, and, in general all among them who are warmly attached to Judaism, will either not receive the Christian Scriptures at all in an English dress, or are, at least, likely to pay much more respect to them when translated into Hebrew.

Your Committee would here remark, in illustration of what has been said, that though the Shanscrit be no longer a living language in any part of India, yet the Baptist Missionaries in Bengal have judged it expedient to translate the Scriptures into that tongue, because the learned among the Hindoos read with avidity any thing presented to them in Shanscrit, while they would receive, with little respect, versions of the Scriptures in the popular dialects.

(*To be continued.*)

Summary view of the London Missionary Society, in 1816.

This Society, composed of Christians of various denominations, was established in the year 1795, for the sole purpose of propagating the Gospel in Heathen, and other unenlightened countries. It was adopted, as "a *Fundamental Principle* of the Society, not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons) but *the glorious Gospel* of the blessed God, to the Heathen"—and on this liberal principle the Society has continued to act for twenty years. It may, therefore, hope for the support of candid Christians of every class. The Society has been so much succeeded by the blessing of God and the liberality of the public, that about seventy or eighty Missionaries, including several converted Heathens, are now employed, in about forty different places, in preaching the Gospel, in translating the Scriptures into several languages, and in keeping schools for the children of the natives. The following affords a compendious view of the operations of the Society.

MISSIONARY STATIONS, &c.

BRITISH INDIA.

Vizagapatam, commenced in 1805. John Gordon, Edward Pritchett, and James Dawson, Missionaries. Here Messrs. Cran and Des Granges, Missionaries, began the translation of the Scriptures into the Telinga; three Gospels are already printed and now circulating by Ananderayer, a converted Bramin; and other parts of the Bible are in progress. Schools are also established here,

with the prospect of great good being done to many native and half cast children.

Ganjam on the Orissa Coast, commenced 1813. Wm. Lee, Missionary. A church has been built for him; and he also superintends a school.

Madras, commenced in 1805. W. C. Loveless and Richard Knill, Missionaries. Mr. Loveless for some years iustructed the youths in the Male Asylum: he now teaches in the Missionary Native Free School, and preaches in his newly erected chapel in the Black Town. R. Knill is on his voyage to India.

Bellary, in the Mysore, commenced 1810. John Hands, J. Taylor and Wm. Reeve, Missionaries. Mr. Hands is translating the Scriptures into the Canaara language; he has also established several schools, in which he is assisted by Mr. Joseph Taylor, a native of the country and his first convert. Mr. Reeve is on his voyage to India.

Tinevelley Country, near Cape Comorin, commenced in 1805. W. J. Ringletaube, Charles Mead and Samuel Render, Missionaries. Mr. Ringletaube preaches in six or seven churches lately erected by him, and superintends several schools taught by native Catechists, who receive support from the Society.

Chinsurah, near Calcutta, commenced in 1813. Robert May, Missionary. He has established twenty schools in Chinsurah, Chandernagore, Calcutta, and other places in the neighbourhood. There are 1651 children in these schools, among whom are 258 sons of Bramins. Mr Pearson will soon proceed to India, to assist in the superintendence of the schools, the benefits of which are likely to be widely extended, and on an improved plan, highly commended by the gentlemen of the country.

Calcutta, about to be commenced by H. Townly and J. Keath, Missionaries.

Surat, commenced 1815. James Skinner and Wm. Fyvie, Missionaries.

Ceylon, Columbo, commenced in 1805. J. D. Palm, Missionary. J. D. Palm sent out as a Missionary is now minister of the Dutch church in Columbo. Mr. Erhardt and Mr. Read superintend schools in *Matura* and *Amlamgooddy*.

CHINA.

Canton, commenced in 1807. Robert Morrison, Missionary. Mr. Morrison has effected the highly important object of the translation and printing of the New Testament in the Chinese language. Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of life and immortality, into an empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms. He has likewise composed a Chinese grammar, printed in Bengal, and a large Chinese Dictionary, which is now printing at Macao.

Java, Batavia, commenced in 1814. John C. Supper, Missionary, officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia, and circulates the Chinese and other Scriptures.

Samarang, commenced in 1814. Gottob Bruckner, Missionary.

Amboyna, commenced in 1814. Joseph Kam, Missionary.

Malacca, commenced in 1815. W. Milne and C. H Thomson, Missionaries. Mr. Milne is engaged in translating and dispersing the Chinese Scriptures and Tracts, and publishes a religious Magazine monthly. Mr. Thomson is learning the Malay language.

Isle of France, commenced in 1814. J. Le Brun, Missionary.

SOUTH AFRICA.

Stellenbosch, 26 miles from the Cape, commenced 1802. J. Bakker, Missionary.

Tulbagh Drosdy, 40 miles from the Cape, commenced 1804. Ariel Vos. *Bosjesveld.* Cornelius Kramer, Missionary.

Caledon, formerly called *Zurebrack*, near Zwellendam, about 150 miles from the Cape, commenced in 1811. John Seidenfaden and Michael Wimmer, Missionaries.

Hooge (or *High*) *Kraal*, about 300 miles from the Cape, commenced 1813. Charles Pacalt, Missionary.

Bethelsdorp, about 500 miles from the Cape, commenced in 1803. J. Read, J. G. Messer, — Hooper (pro tem.) By the blessing of God on the Ministry of Van der Kemp, Read, Ulbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practise no less than sixteen trades. The settlement consists of about 1200 persons. Four hundred and forty-two adults, besides children, have been baptized. They are now building a school-house and printing-office, and the Society is about to send a Printer.

Theopolis, about 600 miles from the Cape, commenced in 1814. J. G. Ulbricht, and D. Verhoogd, native assistant, Missionaries.

Caffraria, 700 miles N. E. from the Cape, commencing 1816. T. Williams and Tzatzoo, a son of a Caffre Chief, Missionaries.

Thornberg, or *Vanderwalt's Fountain*, in the Bushmens' Country, about 500 miles from the Cape, commenced in 1814. Erasmus Smith, and J. Goeyman, a native, Missionaries.

Griqua Town, formerly called *Klaar Water*, near the Orange River, about 700 miles north of the Cape, commenced in 1802. Wm. Anderson and H. Helen, Missionaries. B. Berend, J. Hendrick, P. David, and A. Watertoon, native assistants. At this settlement many have been converted, and have evinced their improvement in civilization by the cultivation of very considerable tracts of land.

Bethesda, formerly *Oorlam's Krall*, on the Great River, about 700 miles from the Cape, commenced 1808. C. Sass, Missionary.

Pella, in South Namaqua Land, about 500 miles north of the

Cape, commenced in 1811. J. Bartlett, J. Marquard, Missionaries. Albrecht and his companions having been driven by a lawless plunderer, from Warm Bath, in the country of the Great Namaquas, where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by five hundred of the Namaquas.

Klip Fountain, Great Namaqua Country, north of the Great River, 550 miles from the Cape, commenced 1815. H. Schmelen, Missionary.

Africaner's Krall, near the Great River, about 550 miles from the Cape, commenced 1815. E. Ebner, Missionary. There are upwards of twelve native preachers at different stations, who materially assist in diffusing the knowledge of the Gospel.

Latakkoo, *Makoon's Krall*, and *Malapeetzee*, about 1000 miles from the Cape. Missions to these places are about to be commenced by Messrs. Evans, Hamilton, and Barker, with the native teachers, Cupido Kakalak and Kruisman Heikam.

The Gospel is preached occasionally at several other Kralls, so that the number of places occupied by the Missionaries in South Africa may be reckoned 20 at least.

Mr. Kicherer, who was some time a useful Missionary at Zak River, has been for several years past Minister of the Dutch Church at Graff Reinett.

At *Cape Town* Mr. George Thom has resided several years, and has been remarkably useful, both to Europeans and slaves.

MEDITERRANEAN.

Malta, commenced in 1811. The late Bezaleel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease the Directors have appointed Isaac Lowndes to succeed him in that station. He expects to sail shortly.

BRITISH NORTH AMERICA.

The Society sent Missionaries to afford temporary aid, in the support of infant Congregations, rather than to establish Missionery settlements.

Canada, Elizabeth-Town, 1813. Wm. Smart, Missionary.
Augusta-Town, 1813. John Cox, Missionary.
Quebec, 1812, George Spratt, Miss. (pro tempore.)
Prince Edward Island, Edward Pidgeon, Missionary.
Newfoundland, St. John's, William Hyde, Missionary.

WEST INDIES.—DEMERARY.

Le Resouvenir, commenced in 1808. Here Mr. Wray laboured for several years with much success; upwards of 900 negroes attended preaching, and were much attached to the Missionary. Since his removal, other Missionaries have laboured here, and a stated preacher will be sent as soon as possible.

George Town, commenced in 1809. John Davies and Richard Elliott, Missionaries. A considerable number of negroes repair to George-Town, to hear Mr. John Davies, some from the distance

of many miles; the chapel is crowded, and many listen at the doors and windows. More than a thousand attend on Sunday morning; not fewer than 5000 negroes attend in rotation, a great number of whom learn the Catechism. They have established among themselves an Auxiliary Missionary Society, composed of people of colour, and of slaves, whose subscription, inserted in the last report, amounted to 189*l.*

Berbice, commenced in 1814. John Wray, Missionary.

Trinidad, commenced in 1809. Thomas Adam, Missionary. Mr. Thomas Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance.

Tobago, commenced in 1808. Mr. Elliott laboured here for several years, but removed to Demerary. At present the Society has no Missionary here.

SOUTH SEA.

Otaheite and *Eimeo*, commenced in 1797. John Davies, James Hayward, William Henry, Wm. Scott, Saml. Tessier, Charles Wilson, Henry Nott, and Henry Bicknell, Missionaries. At this first station of the Society the Missionaries arrived 6th of March, 1797, and were favourably received; they laboured with little apparent success till lately; but after fifteen years perseverance there is reason to believe that many are converted. About 300 persons have desired their names to be inserted in a book as worshippers of the living and true God, having renounced idolatry. They attend the preaching of the Gospel, and observe the Lord's day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying People.

There are, also, in the school nearly three hundred persons, chiefly Adults. Many of the Chiefs are among the number who have renounced idolatry, and the Chiefs of several other islands are desirous of receiving Missionaries.

Four additional Missionaries are now on their voyage, viz. J. M. Orsmond, Charles Barff, Launcelot Edw. Threlkeld, Wm. Ellis,

Seminary at Gosport.—There are now 16 Students under the tuition of the Rev. David Bogue, preparing for Missionary labours, and several others are accepted for the work.

Stations in Asia	12	Missionaries	23
Africa	20	Ditto (including 12 native preachers) .	36
North America	5	Ditto	5
South Sea . . .	1	Ditto	12
West Indies . .	5	Ditto	4
Total	43		80

CONTRIBUTORY SOCIETIES.

Auxiliary Societies, Congregations, Boarding Schools, Sunday Schools, &c. England, 230; Wales, 23; Scotland, 26; Ireland, 7. *Foreign*—Cape of Good Hope, Bethelsdorp, Stellenbosch, Madras, Bellary, Newfoundland, Demerary, 7. Total 293.

Historical Sketch of the Society for Propagating the Gospel among the Indians and others in North America.

The origin of this society may be traced back to the year 1762, when a number of gentlemen associated for the purpose of establishing a Society for the promotion of Christian knowledge. In prosecution of this benevolent and pious design, they collected a considerable fund, and obtained from the colonial government an act of incorporation. When this act was sent to England for allowance, the Archbishop of Canterbury obtaining a negative from the King, it fell, of course, and nothing more was heard concerning it until after the war, which established American Independence. In 1787, a number of gentlemen in Boston and the vicinity, received a commission from the Society in Scotland for promoting Christian knowledge, to superintend the funds of the Society, which were devoted to the purpose of Christianizing the Indians of America.

The board of commissioners, excited by the exemplary zeal of their European brethren, revived the plan, which had before proved abortive; and forming themselves into a Society similar to that in Scotland, were incorporated in November 1787, by the name of "The Society for propagating the Gospel among the Indians and others in North America."

On the recommendation of the legislature a Brief was issued by Governor Hancock in 1788, for a collection in all the religious societies of the state. The amount of the collection was 1561 dollars; and this original fund was greatly increased by private subscriptions among the members of the Society, and other pious and benevolent persons. Among the first and most generous contributors were, the Hon. John Alford, Esq. James Bowdoin, Esq. (afterwards Governor of the Commonwealth,) Moses Gill, Esq. (afterwards Lieutenant-Governor,) William Hyslop, Esq. Hon. Samuel Dexter, Esq. Hon. Thomas Russell, Esq. Hon. Jonathan Mason, Hon. Wm. Phillips, and Eben. Storer, Esq. At later periods, the Rev. Eliakim Wyllys, and others, have made additional donations. The Hon. John Alford, Esq. of Charlestown, in his last will, devised a large sum to be devoted to the purpose of spreading the knowledge of the Gospel among the heathen; and, on the incorporation of this Society, his executor, Richard Cary, Esq. transferred to it ten thousand six hundred and seventy-five dollars.

The Society, for several years, received generous annual grants from the legislature, and its funds have been greatly augmented by the frequent and liberal donations of its President, the present Lieut. Governor of the Commonwealth.

In the application of the portion of the funds devoted to the Indians, the Society have consulted the best interests of a people, whose character and habits are extremely adverse to moral and religious improvement. They assisted in the support of the Rev. Mr. Mayhew, at Martha's Vineyard, of Rev. Mr. Hawley, at

Marshpee, and of Rev. Mr. Sergeant, at New-Stockbridge; all of them Missionaries to the Indians.

The corporation of Harvard College, having funds for Indian purposes, had united with the Society in supporting these several Missionaries, until 1809, when, by agreement, the entire charge of the Marshpee and Vineyard Indians was assumed by the corporation; and the Society engaged to pay the same sum that had usually been paid by the corporation towards the support of the permanent Missionary at New-Stockbridge. For some years the Society employed a Missionary to the relics of the Narragonset Indians.

In 1812, a school house was erected for them at Charlestown, R. I. the place of their residence, at the expense of the Society; and a school-master has since been employed there, with encouraging success. On Martha's Vineyard the Society have supported a number of small schools for Indian children, and have furnished to the schools at Marshpee, Oneida, and New-Stockbridge, books, paper, and other necessaries. They have supplied the inhabitants of New-Stockbridge with many implements of husbandry, such as ploughs, chains, and hoes; assisted them in building school-houses, and a house for their minister; defrayed the expense of printing the Assembly's Catechism; which had been translated into the language of these Indians; and furnished them with a competent supply of practical religious books. The attempts of the Society have hitherto been confined to those tribes interspered among the white inhabitants, or living in their neighbourhood; but it is their wish, as their means and opportunity will admit, gradually to disseminate Christian knowledge among more distant tribes. The notices given of those tribes in a recent report from Mr. Schermerhorn, who travelled through the Indian territories, will not fail to receive their attention. Their labours may now be more intelligently directed, and especially should they receive what the writer of the report has encouraged them to expect, "A view of the religious notions, the state of morals, the peculiar customs and manners, and the government of the Indians: together with his views of the best manner of conducting Missions among them." Besides an attention to the natives, the Society has employed Missionaries, distributed books, and assisted schools, among the white inhabitants in the frontier settlements, and in other parts of the country, as exigencies have required.—The District of Maine has been the principal object of these charities; but they have occasionally been directed to various destitute regions of New-England and parts adjacent. Five Missionaries are now employed in the District of Maine; and several others receive an allowance, as ministers, or teachers of youth. The Missionaries have generally been ordained ministers. Upwards of 33,000 books and tracts have been distributed by the Society.

Recorder.

COMMUNICATED FOR THE CHRISTIAN HERALD.

Extract of a letter from a distinguished Clergyman in England, on a tour through the country, for the purpose of establishing Bible Societies.

"On the Monday after my return, I proceeded with my excellent colleagues for Norwich, where a numerous and respectable meeting was held on Wednesday, in a very spacious and commodious hall.

"The Mayor Presided—The Bishop spoke with great decision and equal liberality; and the result of the whole was the establishment of the *Norfolk and Norwich Bible Society.* About 700*l.* were subscribed, and one happy, amiable sentiment appeared to pervade the company. My colleagues and myself adjourned to Eartham, (about two miles from Norwich,) the residence of the late John Gurney, where we had passed the preceding day, and where we witnessed the emanations of piety, generosity and affection, in a degree which does not often meet the eyes of mortals.

"Our host and hostess were the Gurneys Quakers, who with their guests amounted to 34.

"A Clergyman, at the instance of one of the family, and I presume with the cordial concurrence of the rest, read a portion of the Scriptures morning and evening, and twice we had prayers. I should have said *thrice*, for before dinner, on the day of the Meeting, the pause encouraged by the Society of Friends, was succeeded by a devout address to the Deity, by a Female Minister, Elizabeth Fry—whose manner was impressive, and whose words were so appropriate, that none present can ever forget the incident, or even advert to it, without sensations alike powerful and pleasing. The first emotion was surprise, the second awe, the third pious fervour. As soon as we were readjusted at the table, I thought it might be serviceable to offer a remark, that proved the coincidence of my heart with the devotional exercise in which we had just been engaged. This had the desired effect—Mr. Owen and others suggested accordant sentiments, and we seemed generally to feel like the disciples, whose hearts burned within them, as they walked to Emmaus. The days passed in this most excellent family were opened with joy, and closed with regret—few such days will occur again. Yet when devotion shall cease to be measured by days, pleasure far more intense shall spring up for ever fresh; and all the Members of the vast Household of Faith shall behold each other, in a scene where purity is unblemished, and harmony uninterrupted, and bliss complete and everlasting. "When shall I wake and find me there."

BIBLE SOCIETIES.

"The Methuen Domestic Female Bible Society," was organized the 19th June last, in the Rev. J. W. Eastman's parish in Methuen, (Mass.) Mrs. Mary Eastman, President; Mrs. Betsy Fry, Treasurer. The number of members is about 50.

The Columbian County B. S. (N. Y.) instituted 7th October last, at *Claverick, auxiliary to the American B. S.*

The B. S. of the *District of Columbia*, has also become *auxiliary* to the same. These make the number of auxiliaries to the Am. B. S. to be—65.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, December* 21, 1816. [No. 13.

It is truly gratifying to observe the increasing zeal and activity displayed by Christians in various parts of the world, in labouring to remove two great obstacles to human happiness, *ignorance* and *vice*.

It is also an interesting sign of the times, that men of different religious creeds, and opposite politics, are in a good degree disposed to act in concert in furthering the great objects of the common salvation, and the best happiness of mankind. Such harmonious co-operation in advancing these noble ends furnishes a delightful anticipation of the predicted era, when there shall *be one Lord, and his name one throughout the earth.*

We have the satisfaction to lay before our readers the following pleasing accounts of the efforts making in our vicinity to promote the interests of religion and humanity.

On the first Monday of this month, an Institution was organized on Staten Island, called

THE RICHMOND COUNTY SOCIETY.

Its objects are as comprehensive as their plan is liberal. Its design is to embrace

The protection, care and instruction of orphans, and children abandoned, or whose improvement is neglected by their parents:

The establishment of Sunday Schools, Lancasterian Schools, and Libraries, to facilitate the acquisition of useful knowledge, and the circulation of religious books, and especially of the Bible:

The discountenancing and suppression of vicious and immoral practices punishable by the laws of the country; and affording suitable aid in promoting the execution of those laws in particular which strike at the great vices of Sabbath breaking, profane swearing, duelling, gambling, horse racing, and of revelling, and intoxication practised at disorderly houses, whether taverns or stores; and, in general, all those open and flagrant vices which disturb the peace and comfort of the decent and orderly part of society, in violation of the laws of God and man. The management of the concerns of this Society is intrusted to thirty-four Directors—viz. a Patron, a President, four Vice-Presidents, a corresponding Secretary, a Treasurer and a Librarian, together with twenty-four others, to be elected annually by ballot.

The present Board is composed of men of every religious denomination, and a portion taken from every town of the county, se-

lected in a manner to secure the approbation and support of all classes in furthering the objects of the Society.

The Officers for the present year are his Excellency Danl. D. Tompkins, *Patron;* John Garretson, Esq. *President;* Col. Richard Connor, Rev. John Beckler, Rev. Robert F. Randolph, and Rev. William Cole, *Vice-Presidents;*—Rev. P. S. Vanpelt, *corresponding Secretary;* Rev. David Moore, *Recording Secretary;* Mr. Andrew Durham, *Treasurer;* Lewis R. Marsh, Esq. *Librarian.*

COMMUNICATED FOR THE CHRISTIAN HERALD.

Copy of a letter to G. B. Vroom, Esq. Treasurer of General Synod.

SIR—We the subscribers, in the name and behalf of "The Bergen Town Female Cent Society* in New-Jersey, for educating Indigent Students for the Gospel Ministry, and further to assist the Theological School at New-Brunswick," do hereby transmit to you the sum of One Hundred Dollars, to be applied by the Superintendants of said Seminary, to the object specified in the above name and character we have assumed. And we most heartily pray that it may be rendered subservient to the promotion of the interest and prosperity of the Redeemer's Kingdom. If other Congregations were generally to co-operate with us, how much good might result from our united efforts, by furnishing the means to educate and send forth into the Church of Christ able and well qualified Ministers, to feed the Lord's dear heritage with knowledge and understanding.

With respect, we remain yours,

Elizabeth Gautier, First Directress; *Helen D. Gautier*, Secretary; *Maria M. Cornelison*, Treasurer.

Bergen, *Dec.* 16, 1816.

December 16, 1816.—The Auxiliary Bible Society in the township of Bergen, New-Jersey, (which was organized Sept. 9, 1816) paid to the Treasurer of the American Bible Society, the sum of one hundred and fifty dollars, by the hands of the Rev. John Cornelison, their President, Peter Sip, Esq. their Treasurer, and Corn. Van Winkle, Esq. their Secretary—and drew twenty-four Bibles to be distributed to the destitute in said township.

BIBLE AND RELIGIOUS TRACT SOCIETY.

On Thursday the 3d of October, the Female Religious Tract Society of Flatbush and Flatlands, held their first Annual Meeting in the Church at Flatbush.—The Rev. Mr. Labagh, of New-York, preached a sermon appropriate to the occasion. After divine service, the first Directress read the following

* This Society was instituted 15th July, 1816.

REPORT OF THE MANAGERS.

It is with much pleasure the Managers present to the Society this their first Annual Report. Their labour during the past year has been truly a labour of love, and they trust productive of much good. They have endeavoured faithfully to discharge the duties assigned them, and have accordingly distributed a large number of these little Messengers of Gospel truth.

The fund collected by subscription and donations amounted to 112 Dollars and 75 Cents, which has been more than sufficient to meet the expenditures of the Society.

During the past year 6,025 Tracts and 150 Reports of the Religious Tract Society of New-York, have been procured; for which, together with stationary, 75 Dollars 94 Cents have been paid, The balance in favour of the Society is therefore 36 Dollars 81 Cents.

The number of Tracts distributed during the present year, (in divers places,) amounts to 5466.

Presuming that the Members of this Society desire to become more extensively useful, and considering that the *American Bible Society*, recently formed, affords us a favourable opportunity of contributing our mite towards sending the word of life to the poor and destitute, the Managers take the liberty of suggesting, that the Society shall hereafter embrace in its limits the whole of Kings County, and be not only a *Tract*, but also a *Bible Society*.

The necessary alterations to the Constitution the Managers now wish to propose to your consideration; and if adopted by two thirds of the Members present, they will become binding on us; the subscription will continue to be as heretofore, one Dollar annually.

The alterations proposed are these:

First. This Society shall hereafter be called "The Female Bible and Religious Tract Society of Kings County."

Second, That two Managers be appointed in each township, to meet with other Managers as often as necessary business shall require their attention.

Third. That the surplus funds, after our own wants have been supplied, shall be placed at the disposal of the American Bible Society.

These propositions were unanimously adopted, and the following persons were then elected officers of the Society for the ensuing year.

Mrs. ELIZA A. LOWE, *First Directress;* Mrs. ABIGAIL LLOYD, *Second do.* Mrs. MARIA STRYKER, *Treasurer;* Miss SARAH LOTT, *Secretary;* Mrs. ELIZA COWENHOVEN, MARIA ANTONIDES, and Miss CATALINE VANDERBILT, *Managers for Flatbush;* Mrs. MARGARET DITMUS, MARTHA VOORHEES, and CORNELIA STOOTHOFF, *Managers for Flatlands;* Mrs. CHARITY RAPELYE and Miss JANE VAN SINDEREN, *Managers for New Lotts.*

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 183.)

In the British part of America, the Nova Scotia Bible Society, at Halifax, which has fourteen Branch Societies connected with it, appears to be proceeding with great vigour and success. Of this Society his Excellency Sir J. C. Sherbrooke, Governor in Chief, is the President. It has remitted to the British and Foreign Bible Society a second contribution of 200*l.* Your Committee have great pleasure in transcribing from its First Report the following passage :

" As in England, so in Nova Scotia, Christians of every Church, forgetting lesser differences and distinctions, have assembled round the standard of the Bible, and have formed a bond of union, in their efforts to make known far and wide its blessed truths, proclaiming glory to God in the highest, on earth peace, good-will to men."

It appears from the same Report, that the " want of Bibles was found to be greater than had been imagined " The contributions from the Nova Scotia Bible Society have been liberal, (amounting, in the two remittances, to 400*l.*) and your Committee have not been backward in furnishing it with the Holy Scriptures, for supplying the wants of the inhabitants.

The Rev. R. Easton, of Montreal, who has been particularly active in the distribution of the Scriptures, has remitted the sum of 40*l.*, being the amount of a second collection made in his Church.

To what has been stated respecting America generally, it may be interesting to add, that some Dutch Bibles and Testaments, sent to Surinam, in South America, found a ready sale. *The Jews were the principal purchasers of the Bibles, as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues.*

Your Committee have directed a further consignment to the same place, for sale or gratuitous distribution.

The intelligence from Labrador is calculated to excite particular interest. In the Autumn of 1814, the three Gospels of St. Matthew, Mark, and Luke, were solemnly distributed in the schools, among those of the Esquimaux who could read well, of whom the number is considerable ; and were accepted with delight and gratitude.

Among the evidences of this assertion, it may be mentioned, that letters have been received from two young Esquimaux females, expressing their thanks for the treasure they had obtained from the kindness of the British and Foreign Bible Society.

The Esquimaux are now in possession of the four Gospels. The translation of the Acts of the Apostles, the Epistle to the Ro-

mans, and the First Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

It cannot but rejoice the Members of the British and Foreign Bible Society, to have been instrumental in furnishing this poor and benighted people with the Gospel of salvation; a present most highly appreciated by them.

The Appendix to the Report will exhibit some interesting details, relating to the distribution of the Scriptures in the West Indies.

The patience and perseverance of the Negroes at Berbice, in learning to read, is thus described by a correspondent: "They never appear to be tired. As soon as their work is done in the evening, they begin to learn with all their hearts; some of them walk a considerable distance."

Your Committee, in consequence of encouragement offered to them from St. Domingo, have sent to that island a large assortment of French Testaments for distribution.

Some French Testaments were very judiciously distributed at Port au Prince, in Hayti, among the schools, by Captain F. Reynalds, of the Merchant ship Hebe. One of them presented to Petion, President of Hayti, and another to his Secretary of State, Monsieur Inginac, were thankfully received, and respectfully acknowledged. The letter from the latter observes: "It is a work which is scarce in this country, and which, if circulated, would greatly contribute to the welfare of the Haytians."

Your Committee have taken advantage of this information, to send a supply of French Bibles and Testaments to that part of St. Domingo under the authority of President Petion.

The Roman Catholic Minister at Port au Prince solicited and obtained two French Testaments, for the use of a small College under his care, saying, "He should not forget to pray for the British and Foreign Bible Society."

The transmission of a set of the Society's Reports, and a copy of the French Bible, to Christophe, whose authority is established over the northern part of St. Domingo, has produced an equally favourable result. The thanks of this Chief have been communicated to the President, by his Secretary of State and Minister for Foreign Affairs, Count Limonade; and your Committee, in compliance with a wish expressed through that communication, have sent 500 Bibles, and 1000 Testaments, in French and English, to Cape Henry: and are also proceeding, in consequence of a request from the same authority, to print the New Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

It having been represented to your Committee, that the inhabitants of Newfoundland were in great want of the Scriptures, they have dispatched a considerable number of English Bibles, and English and Irish Testaments, for sale or gratuitous distribution in

that colony, accompanied by the promise of pecuniary assistance, in the event of the formation of a Bible Society there, on a liberal basis.

The intelligence from Africa is not sufficiently important to require a minute detail. Notwithstanding the institution of a Bible Commission at the Cape of Good Hope, as noticed in the last Report, contributions have been received from the former subscribers in that colony, to the amount of 100*l.* sterling, and with a promise of their continuance.

Your Committee have the pleasure to notice, that they have sent a supply of 200 Dutch Bibles, and an equal number of Testaments for the use of Christian Hottentots at Bethelsdorp, in Southern Africa, and that they have also supplied the Rev. Mr. Latrobe with 200 Dutch Testaments for distribution in that country.

A letter from the Rev. G. R. Nylander, at Yongroo, in Western Africa, intimates a disposition among the Mahomedans in that part of the continent, to receive the Scriptures. It particularly states, that many Mahomedans had applied for Arabic Bibles, of which a number had been sent to Sierra Leone for distribution.

A translation of the Gospel of St. Matthew into the Bullom language, by Mr. Nylander, having been submitted to your Committee, they have undertaken to print it at the Society's expense, with the English Text in parallel columns. The Bulloms are a very numerous people on the western coast of Africa.

A supply of English Bibles and Testaments have been sent to Goree, for the use of the Military in that Garrison.

The transactions in the Eastern part of the world continue to preserve their importance, both with respect to the multiplicity of their objects, and the zeal and perseverance with which they are carried on. The translation and printing of the Scriptures in the various dialects of the East, are continued without relaxation. The Corresponding Committee are diligently proceeding with the works in hand, and, together with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object. "We all feel," (observes their Secretary,) "that the liberality of your Society is of inestimable service to the cause of religion. The Calcutta Auxiliary has its own sphere; we have ours; what they reject, we can adopt; for our views are unlimited. The two together, form that combination of resources, which seems, in the highest degree, calculated to meet the necessities of India."

Of the exertions of the Baptist Missionaries, in effecting translations on their own account, an interesting report will appear in the Appendix. These diligent labourers, "in addition to their numerous versions of the Scriptures," (observes Mr. Thomason,) "publish Grammars and Dictionaries in various languages, which will be of inestimable service to future students. There is" (he adds) "the best understanding between us."

If the effects produced by the communication of the Scriptures to the natives, have not yet corresponded with the extent of the wishes entertained on the subject, there is reason to hope that they will ultimately prove great and permanent.

Of the natives who have learned the English language, even imperfectly, it is observed by the Rev. T. Robertson, Pro-Secretary to the Calcutta Bible Society, that *they have "imbibed new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily;* and a hope is excited, that, in a little time, we may hear the whole building tumble to the ground. With the Sacred Scriptures in our hands, we can have no doubt as to the temple that will rise upon its ruins. We look up to your Society as the great instrument, under God, for the raising of this house of the Lord, whither the nations of Hindostan may flow together under the banners of Jesus Christ."

In the confidence authorized by this intelligence, and under a conviction that the wants were great and urgent, your Committee have resolved to encourage and assist the proceedings in India, by renewing to their Corresponding Committee at Calcutta the annual grant of 2000*l.* for three successive years, commencing with 1816.

(To be continued.)

Eighth Report of the Jews' Society, (of London.)

(Continued from page 185.)

Your Committee recollect, that in Poland alone are half a million of unconverted Jews; that all the principal cities of Holland, Germany, and of the other countries of the North of Europe, (to say nothing of France, Spain, Italy, and Turkey,) have large colonies of Jews, whose spiritual necessities appeal, in the loudest and most urgent manner, to the benevolence of British Christians; your Committee, though they feel anxious to be as sparing as possible in the expenses at home, are yet very far from contemplating any permanent reduction in the total expenditure of the Society; since its efforts ought to be directed at once to the East, the West, the North, and the South, wherever there is a Jew in a state of unbelief and spiritual darkness.

There is, therefore, an immediate and urgent call upon the public to come forward in aid of this great cause, with even increasing liberality. Let us not forget, that the great Apostle of the Gentiles went forth, taking nothing of the Gentiles, to preach to them the unsearchable riches of Christ. Were the glorified spirit of that great Apostle, from amidst the innumerable assembly of the Church of the First-born, now to address this Meeting with an audible voice, may we not conceive that he would say to British Christians, "Repay ye now, to my Brethren according to the flesh, the vast expenditure of my invaluable Mission to the

Gentiles, with the whole accumulated interest of nearly eighteen centuries." Can your Committee permit the suspicion to remain, for a moment on their minds, that such an appeal would be made in vain!

FOREIGN CORRESPONDENCE.

A correspondent has been continued by your Committee with Mr. Gustavus Neiz, of Absenau, in Livonia, through the Rev. Mr. Ramftler, of Fulneck, near Leeds, who has kindly undertaken to become the channel of communication between your Committee and the friends of the Society in Germany and Russia. Various facts are mentioned in Mr. Nietz's letters, and in important documents sent by him, which tend to show that there are, here and there, among the continental Jews, some scattered individuals who believe in the Messiahship of our Lord, although in many cases they are deterred by the fear of man from making an open profession of the Christian Faith. All these circumstances, however, when joined with what is occurring in this country, and what is contained in other letters from the continent, of which extracts are about to be given, strengthen the presumption that an important era in the history of that people is near at hand, and that this is the auspicious time when it is the urgent and imperative duty of the Christian Church to circulate among them with all diligence and activity the Hebrew translation of the New Testament.

Mr. Willert, of Sarepta, writes in a letter to Mr. Nietz:—

"As far as I have had opportunity of observing this people, it seems to me as though the Polish Jews were more susceptible of the truth than those who reside in Germany. In a town in Volhynia resides an honest Israelite: I got acquainted with him on a journey, when I spent a few days in his house. I believe that this man would gladly distribute Christian Pamphlets among his countrymen. It might be proper to send him a New Testament in the Hebrew language. As the neighbourhood where he resides has much commerce with Moldavia and Turkey, he might, in my humble opinion, be of essential service.—It would also be useful if the fifty-third chapter of Isaiah were printed with explanatory notes, and distributed. Scarcely any one will interest himself in behalf of the Ancient Covenant People, more than you are disposed to do. From this conviction, I earnestly entreat you to send an address to the Russian Bible Society, concerning the debt of gratitude which we are bound to pay to this nation, having received all Divine Truth by a Jewish Saviour and Jewish Apostles. No Christian state has a stronger call to do something for this people than Russia, as nearly 500,000 Israelites reside in it, including Poland. How great might be the result, if the Russian Bible Society caused the New Testament to be printed in the Hebrew language, and to be distributed amongst the Jews!"

Mr. Nietz writes:—

"The emigration of the Jews to Palestine is not now as numerous as it has been: yet from Wilna and Lithuania, where the number of Jews amounts to 20,000, eighteen Jewish families, in the year 1814, emigrated to the Land of Promise. With all my endeavours, I have not yet succeeded in obtaining any intelligence of their proceedings there. As far as I could learn from several who are about to go to Palestine, their idea is, that the appearing of the Messiah will take place soon, and in their own land. To this effect, for example, a very aged and opulent Jewess in Mitau expressed herself, who had the design to remove thither."

The limits of this Report will not permit your Committee to insert further extracts from this valuable correspondence, which will be found at full length in the Expositor.

Two letters have also been received by Mr. Ramftler from the Rev. Mr. Nitschke, of Nisky, in Saxony, dated 15th of October 1815, and 22d January 1816, which are well worthy of your attentive perusal. These letters will be found in the Expositor.

It appears from them, that a considerable number of Jews, joined by some eminent Christians, have undertaken to publish the books of the Old Testament, with Explanatory Notes, in the German language, for the Jews, who can now read the German more generally than the Hebrew: the Pentateuch is already printed. The reading the Old Testament, adds Mr. Nitschke, may perhaps occasion many Jews to search also the Scriptures of the New Testament, and thereby become the means of convincing them that Jesus is the Messiah.

A previous communication from Mr. Nitschke to Mr. Ramftler, containing a report of a visit to Berlin, in which he gave an account of the Jews in that city, had unfortunately miscarried. On this subject Mr. Nitschke states, that Judaism, properly so called, seems to be nearly at an end in Berlin: most of the Jews there are already so mixed with Christians, that little remains of their characteristic distinctions.

Respecting the condition of the Jews in Germany, and especially in the Russian dominions, Mr. Nitschke has transmitted the following extract from a publication of the Rev. — Augusti, D. D. at Breslau.

"Formerly the Jewish Religion, in its connexion with the state of the Christian Church, was little regarded. The Jews, though living in the midst of Germany, and scattered through all the provinces of the country, were considered as an exotic plant. The laws of toleration and custom did indeed grant to the Jews a mode of life consistent with the traditions of their fathers, and the exercise of their religious worship; but they were not acknowledged as a religious community. Their religious transactions were little noticed. The severity with which these adherents to the Mosaic Law were treated in Italy, Spain, and other countries, was indeed not imitated in Germany; and examples of intolerance

and persecution, which aforetime were so common, of late years became more and more rare. Still, the German constitution granted to the Jews no more than toleration; and the proposals made by men of learning and politicians, relative to the melioration of the civil polity of the Jews, remained without effect. BUT THIS IS NOW FAR OTHERWISE. Since the late French and Batavian Republics granted perfect liberty and equality of civil prerogatives to all Jews, important measures have been taken in most European States, for the improvement of the Jewish nation. The French government, which twice made an attempt of establishing a Jewish National Convention, exercised a strong influence in behalf of the Jews, in many States; which produced the agreement on the part of all the States belonging to the Rhenish Confederacy, to allow them not only an undisturbed exercise of their religion and laws, but also equality of civil rights with members of the Christian community. In the Prussian States also, the former laws and usages relative to Jews were repealed by a Royal Decree of March 11, 1812; and the principles of a new constitution for this people were laid down. In conformity to this constitution, all Jews under the Prussian Dominion are regarded as citizens of the State, and are to enjoy the same immunities as Christians. They may, therefore, be employed as Academical Teachers, or qualify themselves for any offices in Church or State. By these changes, the situation of the German Jews is completely altered; and the consequences of this important measure begin already to appear. That the Ecclesiastical condition of the Jews themselves has thus undergone a change, is manifest; and it would be well to solicit the opinions of men of learning and integrity, who enjoy the public confidence, on this subject. But the influence of this measure extends also to the Ecclesiastical Constitution of Christians. The employment of Jews in Seminaries of Learning, which the law permits, is a new phænomenon, and will, in time, lead to singular discussions. By the prerogative which has been granted to the followers of the Mosaic Law, to possess estates, and landed property of all kinds, they may also obtain the patronage of Christian Churches, and their Ministers. It is easy to foresee that many inconveniences and collisions must be thereby produced: indeed, the parochial laws cannot remain as before."

Mr. Nitschke further writes on this subject:—

"The Jews have recently been the subject of several publications in Germany; but not with respect to their religion, but their naturalization, which already produces much inconvenience. Among the Jews themselves, an active correspondence is carried on concerning their mode of worship, and Ecclesiastical constitution. It is apparent that a great fermentation exists among them: whether it will tend to bring them nearer to Christianity, is doubtful. At least, the obstacles to the exercise of activity in behalf of

the Jews seem thereby to be removed; entrance may be more easily gained; and a sphere of activity for the London Society appears to open in Germany. Should the Society desire it, I would candidly suggest some hints as to the formation of a plan for this purpose."

A letter has been addressed to the President of the Society by the Rev. Robert Pinkerton, communicating the observations made by the writer on the present state of the Jews in Poland, while travelling through that country. He also computes the Jews in Poland to be half a million in number.—Mr. Pinkerton's letter will be found in the Expositor of this month; and your Committee refer to that work for a more complete knowledge of its contents.

Under the head of Foreign Correspondence, your Committee have only further to state, that a letter has been addressed to the Society by the Rev. John Jahn, Doctor of Philosophy and Theology, Capitular Canon of the Metropolitan Church of St. Stephen's, Vienna, and Counsellor of the Archiepiscopal Consistory, who is celebrated in Germany as an eminent scholar. This letter accompanies a Latin Work by the writer, on the Prophecies of the Old Testament respecting the Messiah; which he has, in the most obliging manner, presented to the Society. From this circumstance, it may be inferred that the formation of this Institution has already excited the attention of the learned in various parts of Europe. (*To be concluded in our next.*)

JUVENILE DEPARTMENT.

OBITUARY.

Elizabeth Allen was the daughter of poor parents, and was brought up in a large manufacturing town in Lancashire: her father and mother, as well as herself, were weavers. She was a constant attendant at a Sunday School where the providence of God has placed me, and had received her little education entirely within its walls. She first began to attend it at the age of ten years; but I never particularly noticed her until about two years after that period, when I was somewhat pleased with the feeling manner in which she repeated a task that had been given her, the subject of which I have forgotten.

Some time after this, I noticed her regular attendance at our little meetings for prayer and religious instruction, but did not observe in her any peculiar marks of piety. Perhaps my judgment, in not imputing to her the same degree of holiness I thought I perceived in others, might have been led astray for want of a due regard to the liveliness of her disposition; yet her conduct, even from a child, was steady, moral, and consistent.

The first intelligence I received of her progress in grace was from her teacher, and but a short time previous to her departure hence. She had then been ill about ten weeks. On hearing the narration of several circumstances, I felt grieved that I had not been sooner informed of the event; and took the first opportunity

in my power of going to see her, for which she had expressed a wish.

Upon entering the house, I made some inquiries of her mother; in answer to which, I was informed, that it was about eleven weeks since she first began to complain of illness; that it soon afterwards bore evident symptoms of a consumption; and that, within the last three days, she had almost lost the use of her left arm.

I had been informed that her parents, considering their condition in life, and the depressed state of their trade, were in decent circumstances; and the order and cleanliness of the house, with the manners of its inhabitants, and the terms in which they spoke of their daughter, gave me reason to hope that Elizabeth had received every attention her case demanded, and in this I was not disappointed.

On my entering the room where she was confined, I observed her sitting upright in bed, supported by pillows, and apparently in great pain. I approached the bed-side, and asked her how she did: "Very poorly, Sir," was the reply: and, indeed, her sufferings were so great, that it was with difficulty she could speak during the whole time I was with her. I had not sat long before she was seized with a severe fit of coughing, during which she exclaimed, at intervals, "My father---- is very good;---- his mercies are over all his works;---- he is my only help and comfort." During several others she said, "Come, sweet Jesus!---- O Lord, I desire to be with thee!---- Lord, enable me to bear all my pain!"

"Elizabeth," said I, "your sufferings are great; but think of what your Saviour endured: think of his agony and bloody sweat, and of his cross and passion."

"O yes," said she, "and all for me."

"Is it your desire to get well again?"

"O no; I desire to be with Christ, which is far better."

She asked her mother for a little milk, as she was thirsty; after having drank it, she exclaimed, "There!---- it is almost over now."

Her mother stood at the foot of the bed, looking wistfully at her child. Elizabeth looked earnestly at her mother, now and then shaking her head, and saying, "My pain is very great,---- O blessed Jesus! take me to thyself."

I was touched with the scene.

"O Sir," said her mother, "she is so good, and so patient; she never complains. I have no fear about giving her up into the hands of the Lord; and it is her earnest prayer to go to him."

She asked her mother to get some physic ready; she accordingly went out, and we were left alone.

"Now my dear young friend," said I, "if it should please the Lord to restore you to health again, is it your desire and intention to live entirely to his glory during the remainder of your days?"

With the most serious and earnest gesture, she said, "O yes!" I sat in painful silence, watching the pangs of her feeble frame. She appeared to be in deep and solemn meditation. After another severe attack, she cried, "Come, Lord Jesus!----O blessed Jesus!----come and help me;" and then, with a look which I shall never forget, and which showed that her whole soul was absorbed in the question, she said, "O Sir! do you think I am in Christ?"

"My dear young friend," said I, "I have not had an opportunity of seeing you before; but, by what I have heard from others, and what I have witnessed this night, I have no doubt of it whatever."

She seemed satisfied.

"How long do you think you have sought him?"

"Ever since I went to the religious meetings at school."

"How long is that since?"

"About a year and a half."

"What was it that induced you first to seek him? Do you think, Elizabeth, that your conversion was a gradual work?"

"Why, Sir, I do not know;----my teacher first invited me to come to the religious meeting on a week-day evening;----I did not know what sort of a one it was;----but I went----and so, from one thing to another----I think I began to be more serious."

My reader! didst thou never invite one of the lambs of thy Saviour's flock to attend the ordinances of his grace? Then I fear thou hast a great deal to learn. Imitate this Sunday School teacher; thou wilt find thy account in it; "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

I was much pleased with what I had heard and now saw of this young Christian. Before her mother went out, she had asked me to go to prayer, which I did, and in which she very earnestly joined; and when I prayed that the Lord would sanctify her afflictions to her parents, she uttered a fervent exclamation, "Lord, grant it!"

Another person or two came into the room, to whom she gave little heed; and two or three questions which I asked her, partly of a temporal kind, did not seem to interest her. Indeed, her whole soul seemed bent upon another world; and, at another time, when she quenched her thirst with a little milk, she exclaimed, "Well, it is almost over now:" evidently intimating, that she thought the "time of her departure was at hand."

She was seized with a slight fit of coughing, and could not get the phlegm from her stomach. With an affectionate look, she said, "Come, mother." Her mother then supported her for a few minutes.

It was a beautiful evening. From the window of the room there was a prospect of the distant hills in Yorkshire, over which the

sun was just darting his last beams. She cast her eyes that way. "Elizabeth," said I, "every thing now wears the appearance of a setting sun, and a closing day; but you will soon be removed to a better world, where the bright sun of righteousness will dawn upon your eyes for ever." She noticed what I said, and seemed to ponder upon it, until another fit of pain reminded her that she was yet mortal.

"O," she exclaimed, "that my heavenly Father would release me, - - - - and take me to himself, and hide me under the shadow of his wings!" She spoke this in an affectionate but tremulous tone of voice. I could not refrain from tears. It reminded me of that beautiful hymn, part of which I repeated to her:

"Jesu, lover of my soul,
Let me to thy bosom fly
While the nearer waters roll,
While the tempest still is high.

Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
And receive my soul at last."

"Yes, blessed Jesus," said she; "thou who didst die for my sins, O receive my soul at last!"

I felt truly grieved that I had not sooner known of her sickness. I found this interview to be beneficial to my own soul; and I have no doubt but that thou, my reader, wouldest have found it so too, hadst thou witnessed the earnestness and simplicity of this young Christian.

I talked with her a little longer, and told her, that I would endeavour to see her on Sunday about noon, as she said she was generally easier during the day than at night. "O do, Sir," said she; "I shall be very thankful to see you, IF I LIVE."

She spoke this as if she seemed doubtful whether she should see me again. After bidding her a good night, and commending her to God, I left her—for ever!—FOR EVER, did I say? I spoke incorrectly: there is a day of judgment—A GREAT DAY—when "all that are in their graves, both small and great, shall stand before the throne of God;" and she and I must stand there too!

But I saw her no more in this world. Immediately after I went, she said, "I shall not see him again." She asked three or four times what o'clock it was, and said, "O mother, to-morrow I shall be in paradise."

She soon afterwards began to perspire very much; her mother changed her cap; she smiled, and said, "O, it is of no use, mother." By and by she asked for both her parents, when observing their sorrow, she said, "Why do you mourn for me? - - - - It is not right that you should keep me from going to Jesus."

She seemed fully persuaded that her dissolution was near at

hand, and that her immortal spirit was about to be released from its tabernacle of clay. She gave her Bible to her sister, who was near her, telling her to read it, and pray that the Lord would bless it to her. She afterwards shook them all by the hand, and told her brother and sister to be good, and obedient to their father and mother, and to love and fear God. Nature seemed now to be nearly exhausted, and the thread of life to be worn to the last fibre. She prayed for them all, most fervently, as long as she had breath, and about one o'clock in the morning, (four hours after I left her,) bid adieu to this world for a better.

Now, my Christian reader, wouldst thou not wish to "die the death of the righteous?"—Then be earnest, serious, and determined in the service of God. Prize your privileges, and make a good use of them while they are in your power. If you are now possessed of health, remember that this may not always be the case, and on a bed of sickness, who shall be your comforter but the Spirit of God?

Be regular and devout in your attendance on the ordinances of religion; otherwise *your* feelings also may become blunted, and in "time of temptation" you may "fall away;" and it would be "better for you not to have known the way of righteousness, than, after you have known it, to turn from the holy commandment."

You may think you have years yet to come; so have many others thought, as well as you, who yet were disappointed, to their sorrow. Possibly you are older, much older than this young disciple; she was only fourteen years of age, yet God thought it not too soon for her to die.

I charge it, therefore, upon the consciences of my young readers, that they suffer not the things of this world to possess that place in their hearts which ought to be conceded only to the things of another. They must be determined, through "evil report and good report," to "know the only true God, and Jesus Christ, whom he hath sent."

Then may we also, with a good conscience, apply to ourselves the epitaph engraved on Elizabeth Allen's tomb-stone:

"My bark is past—the haven's won—
I fear no stormy seas;
God is my hope, my home is heav'n,
My life is happy ease.

"This hope, this home, this life so sweet,
Whoe'er would wish to win,
Must banish every vain delight—
Each bitter root of sin."

A gentleman in Philadelphia has made a donation of Three Thousand Dollars to the Theological Seminary at Princeton, New-Jersey: and Mr. Harrison, late of Princeton, has left a legacy of One Thousand Dollars to that Seminary.

By a letter which the Editor has recently received from the Rev. John Dunlap, now on a Missionary tour through the western part of this state, it appears, that in the course of the last three months he had travelled about 500 miles, constantly preaching from five to eight sermons a week; that he has been received as the honoured ambassador of Christ with affection and joy; that he has the prospect of organizing several churches this winter in that destitute and hitherto much neglected region. The members in communion in those churches will be comparatively few at present; but there is reason to hope that the Lord will in his own good time perfect the work thus happily begun, and crown the labours of his faithful servant in this part of his vineyard, with an abundant and rich harvest of souls, to the praise of the glory of his grace.

The number of Bible Societies in the United States, known to us at the present date, (20th Dec.) is 172: viz:

THE AMERICAN BIBLE SOCIETY,

In the state of New-Hampshire 2, in Massachusetts 18, Rhode Island 2, Connecticut 7, Vermont 12, New-York 47, New-Jersey 17, Pennsylvania 19, Delaware 1, Maryland 5, District of Columbia 1, Virginia 15, North Carolina 3, South Carolina 3, Georgia 1, Ohio 9, Kentucky 2, Tennessee 2, Louisiana 1, Indiana 2, and Mississippi Territory 2.

Of the above, 65 *are Auxiliary to the American Bible Society;*—29 are composed of adult females, and 6 are Juvenile Institutions.

There are also several branch Societies and Bible Associations.

ON TIME.

Addressed to a Lady. *By Seleck Osborn.*

Mov'd by a strange mysterious power,
That hastes along the rapid hour,
I touch the deep-ton'd string;
E'en now I saw his wither'd face
Beneath yon tower's mouldering base,
Where mossy vesments cling.

Dark roll'd his cheerless eye around,
Severe his grisly visage frown'd,
No locks his head array'd;
He grasp'd a hero's antique bust;
The marble crumbled into dust,
And sunk amidst the shade.

Malignant triumph fill'd his eyes;
"See, hapless mortals, see," he cries,
"How vain your idle schemes!
Beneath my grasp, the fairest form
Dissolves and mingles with the worm;
Thus vanish mortal dreams.

"The works of God and man I spoil;
The noblest proof of human toil
I treat as childish toys—
I crush the noble and the brave;
Beauty I mar, and in the grave
I bury human joys."

'Hold! ruthless phantom, hold!' I cried;
'If thou canst mock the dreams of pride,
And meaner hopes devour—
Virtue, beyond thy reach, shall bloom,
When other charms sink to the tomb,
She scorns thy envious power.'

On frosty wings the demon fled,
Howling, as o'er the wall he sped,
"Another year is gone!"
The ruin'd spire—the crumbling tower,
Nodding, obey'd his awful power,
As TIME flew swiftly on.

Since beauty then to Time must bow,
And age deform the fairest brow,
Let brighter charms be yours—
The female mind, embalm'd in truth,
Shall bloom in everlasting youth,
While Time himself endures.

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AMERICAN BIBLE SOCIETY.

THE friends of this Establishment have observed with much pleasure the liberal and cordial feeling which since its formation has been manifested in its favour by a large portion of the wise and good in our land. Of an extensive and growing interest in its prosperity an unequivocal evidence is daily afforded by the alacrity and unanimity with which Bible Institutions in almostevery part of the Union are progressively declaring themselves auxiliary to the National Society, as well as by the pecuniary contributions to its funds, from societies and individuals, which are copiously flowing into its Treasury.

In our former Numbers we gave an account of the proceedings of the citizens of Boston and its vicinity in relation to the American Bible Society, which resulted in the most decided expressions of approbation of its objects and plan, and in the Massachusetts Bible Society's becoming its auxiliary.

The following public measure recently adopted in the same metropolis, sanctioned by the presence and countenance of some of the most distinguished characters of that state, is calculated to give still greater extent, respectability and tone to the public feeling in behalf of the National Institution. We have reason to expect it will be attended with the most beneficial consequences in advancing its interests in that populous and wealthy section of our country; and we hope this respectable example will be suitably improved in other sister states.

It is truly delightful to behold men of high consideration in society employing their talents and their influence to promote a cause which so eminently tends to glorify God and benefit mankind.

Massachusetts Meeting.

AT a meeting of *members of the Legislature, and other gentlemen from different parts of the commonwealth*, convened in the Representatives room at the State House, on Friday evening, December 6, for the purpose of adopting measures for recommending the American Bible Society to the patronage and support of the public; *his Excellency the* GOVERNOR *in the Chair*; the Constitution of the American Bible Society having been read; the subse

quent resolutions, with the preamble, after a debate of some length, were *unanimously* adopted.

PREAMBLE.

Having witnessed the unparalleled exertions which have been made within a few years past, to distribute the Holy Scriptures in many languages among the poor and destitute throughout several great and populous nations; having seen a great multitude of Christians of all denominations, and scattered over both continents, embarking in the sublime enterprise of giving to every individual of the human race the Bible in his own language; and having recently beheld in our own country the institution of a national Society which, from its suitableness to awaken public attention by the magnitude of its plans and operations; from the ease and efficiency with which it can print and distribute large editions of the Scriptures; from the facilities which it will possess for ascertaining the wants of the Bible in different and remote parts of our widely extended territory; from the resources which it may ultimately enjoy for the dissemination of the Scriptures through the whole American continent, and in other parts of the world; and from its tendency to unite the truly benevolent among us in the pursuit of a great common object, and to harmonize Christians of various denominations in one grand labour of love, seems destined to receive, as it well deserves, the good wishes, the prayers, and the warm support of all the friends of the Bible and of human happiness:

1. *Resolved*, That we regard these exertions with lively interest and devout thankfulness; that we most cordially approve of the formation of the American Bible Society, and that we will gladly co-operate, as we have opportunity, in all such measures as may tend to increase and extend its usefulness.

2. *Resolved*, That we consider it as an auspicious circumstance, that the Massachusetts Bible Society, and other Bible Societies in this Commonwealth, have connected themselves with the National Society upon the terms proposed in its Constitution, and have thus become in an important sense, its Auxiliaries; that these local Societies afford the readiest method of remitting funds to the general Society, and in their turn are the most effectual distributors of the Bible to the destitute within their respective spheres of action; and that it appears to us highly desirable, that Bible Societies, which have not yet connected themselves with the National Institution, should place themselves in a condition to confer and receive the benefits of this relation.

3. *Resolved*, That we earnestly recommend the formation of Bible Societies in counties or other convenient Districts of this Commonwealth, where such Institutions do not already exist, with the intention that these Societies, hereafter to be formed, shall connect themselves with the National Institution.

4. *Resolved*, That we recommend the establishment of a Branch Society, in every town, and of a Bible Association in every neigh-

bourhood, to which persons in moderate circumstances may contribute a small sum periodically so that these channels of beneficence may afford to every man a regular conveyance for his charity to the treasury of some Auxiliary Society, and thus may be exhibited the imposing spectacle of a whole community engaged, with one heart and one mind, in the same exalted work of benevolence.

5. *Resolved*, That we recommend to the Clergy, and to all others, who may have the opportunity and the means to diffuse as widely as possible, information on this important subject, that the great want of Bibles may be known, proper measures be taken to supply these wants, and the public be excited to exertions corresponding to the exigency of the case and the value of the gift intended to be bestowed.

After the adoption of these resolutions, the following votes were passed unanimously:

Voted, That Alden Bradford, Esq. Rev. Wm. E. Channing, Jonathan H. Lyman, Esq. the Secretary, and Gen. John Whiting, be a committee to adopt such measures as they may deem proper for carrying these resolutions into effect.

Voted, That the Secretary be requested to cause the proceedings of this meeting to be published in the several newspapers in this town, and that he transmit an attested copy to the Secretary of the American Bible Society.

Voted, That the thanks of the meeting be given to his Excellency the Governor, for consenting to preside on this occasion.

The meeting was then dissolved.

Attest, CHARLES LOWELL,
Secretary of the Meeting.

The committee above named, have thought best to subjoin the plan of a Branch Society and a Bible Association, such as is recommended in the above resolutions, with a few remarks.

BRANCH SOCIETY.

Introductory Remarks.—The present age is distinguished by a truly Christian zeal to distribute the Holy Scriptures. Never before, were so many nations and so many hearts united in a work of benevolence. Christians in every quarter of the globe are now offering their prayers and contributing their substance, for the extension of the Bible to every tribe, and every family under heaven. The friends of this design will learn with pleasure, that during the last year a National Bible Society has been instituted in this country, and they are requested to avail themselves of the attention and interest which this measure has excited, for the purpose of securing a more extensive patronage to this godlike charity. It is recommended that Bible Societies be formed in counties where none at present exist, and that Branch Societies be formed in towns where their operations will be thought useful. The plan of a Branch Society is subjoined to these remarks. In such a work, who will not bear a part? Who that has drunk into the spi-

rit of Jesus Christ, will not bless God for an opportunity of communicating the Bible, that inestimable treasure, to his destitute fellow beings?

BIBLE ASSOCIATION.

It is the excellence of institutions for distributing the Scriptures, that they are more extensive bonds of Union, than ever before subsisted. Not only Christians of different denominations, but Christians of every rank and condition, have met on this common ground. The sovereigns of Europe claim the honour of patronizing Bible Societies, whilst the labouring classes, by *combining* their efforts, are promoting, even more than sovereigns, this cause of God and mankind. It is an important fact that the most opulent and efficient Bible Society in the world, derives a considerable part of its resources from individuals, whose annual subscriptions do not exceed a dollar. Thus Christians whose circumstances are narrow may bear an important part in spreading the Gospel through the earth. To give to such Christians this privilege, it is proposed that Bible Associations be formed in this Commonwealth, on the plan which has been found most successful in Europe. The constitution of such an association is annexed, and the friends of the Bible are desired to circulate and recommend it, so that this whole community may participate in the honour and happiness of diffusing that blessed volume which is able to make men wise unto salvation.

[Here follows the detail of a plan for a Bible Association.]

[We have the satisfaction to present to our readers the following *official statement of the* BOARD *of* MANAGERS *of the* AMERICAN BIBLE SOCIETY, which will give a general idea of the progress which that Institution is making in the good work confided to its management.]

The favourable circumstances under which the American Bible Society was formed, are well known to the public.—High expectations of its ultimate success were cherished by its friends, in consequence of these circumstances. Nor have these expectations been disappointed. On the contrary, thus far, they have been exceeded. In the short space of six months, from Georgia to Maine, the impulse given by the National Institution has been felt. Its formation has been hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation, have been increased with more than ordinary rapidity.

To gratify a laudable curiosity, expressed in communications from different parts of the United States, the Managers feel it a duty incumbent on them to publish the following brief account of the present state of the society.

Of the Managers chosen by the Convention for the current year, the following have accepted the trust, viz.—Henry Rutgers, John

Bingham, Richard Varick, Samuel Boyd, George Suckley, Divie Bethune, William Bayard, Peter M'Cartee, John R. B. Rodgers, M. D., Dr. Peter Wilson, John Watts, M. D., Andrew Gifford, Thomas Eddy, Ebenezer Burrill, George Gosman, Thomas Carpenter, Leonard Bleecker, John Cauldwell, Thomas Stokes, George Warner, De Witt Clinton, Duncan P. Campbell, John Aspinwall, John Murray, junr. and Cornelius Heyer, of New-York; Joshua Sands and Charles Wright of Long Island; Stephen Van Rensselaer of Albany; Robert Ralston, Thomas Shields and John Warder of Philadelphia; Jeremiah Evarts of Boston; Samuel Bayard of Princeton.

The following persons, elected by the Managers, have accepted their offices:—

PRESIDENT, Hon. ELIAS BOUDINOT, New-Jersey.

VICE-PRESIDENTS—Hon. John Jay, New-York; Matthew Clarkson, Esq. do.; Hon. Smith Thompson, do.; John Langdon, New-Hampshire; Caleb Strong, Massachusetts; J. Cotton Smith, Connecticut; W. Tilghman, Pennsylvania; B. Washington, Virginia; C. C. Pinckney, South Carolina; T. Worthington, Ohio; John Bolton, Esq. Georgia; Hon. Felix Grundy, Tennessee; Joseph Nourse, Esq. District of Columbia.

Rev. Dr. J. M. Mason, *Secretary for Foreign Correspondence.*

— J. B. Romeyn do. *Domestic* do.

Richard Varick, Esq. *Treasurer.*

The following Societies have become Auxiliary:—

Societies formed before the American B. S.

New-York Bible Society, May 15th; Newark do. 21st; New-York Auxiliary do. 24th; Westchester county do. 27th; Albany do. 27th; Rensselaer county do. 29th; Orange do. do. June 11th; Ostego do. do. 13th; Norfolk do. (Virginia) 18th; Delaware county do. (N. Y.) July 10th; Saratoga do. do. 10th; Bible Society of Delaware (state of Del.) 25th; Union College Bible Society, 29th; Georgia do. August 3d; Virginia do. 6th; Petersburgh do. (Vir.) 16th; Burlington Female do. (N. J.) 19th; Beaufort do. (S. C.) 21st; Female Bible Society of Mill Creek (Ohio) 25th; New-Jersey Bible Society 28th; Bible Society of Greene county (N. Y.) September 10th; Fairfield County Bible Society (Conn.) 17th; New-Hampshire do. 18th; Bible Society of Massachusetts 26th; Female Bible Society of Poughkeepsie (N. Y.) October 1st; Female Bible Society of Boston and its vicinity 24th; Female Bible Society of Newark, (N. J.) November 7th; Bible Society of Maine 24th; Bible Society of District of lumbia 25th.

Societies formed since the American B. S.

New-York Female Auxiliary Bible Society, May 11th; Albany do. do. June 3d; Rockland (N. Y.) do. 4th; American Bible Society of Young Men, New Brunswick, July 4th; Juvenile Female Bible Society of Elizabethtown, 6th; Female Auxiliary do. do. 8th; Elizabethtown Aux. Bible Society, 8th; Hampshire Bible

Society (Mass.) 10th; Gloucester do. (New-Jersey)—; Fayetteville do. (N. C.) August 9th; Female Aux. Bible Society of Courtland County (N. Y.) 13th; Bible Society of Westfield (N. J.) 22d; Courtland Aux. Bible Society 27th; Amity (Orange county, N. Y.) Female Bible Society Sept. 2d.; Kentucky Bible Society 27th; Albemarle and Orange Bible Society (Vir.) Oct. 2d.; Aux. Bible Society of Redhook and Rhinebeck 21st; Fishkill Aux. Bible Society 23d; Female Bible Society of Cincinnati (Ohio) 31st; Delaware County (Penn.) Bible Society 24th; Ulster County (N. Y.) Bible Society Nov. 30th; Female Bible Society of New-Haven (Conn.)—; Bible Society of the town of Bergen (N. J.)—.

There is reason to believe that there are more Societies who have become auxiliary, but the Managers have received no official account of them*. They regret this the more, because it prevents them from giving the fullest information on this subject to the public. They take the liberty of requesting every Society which becomes auxiliary, so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed.

The Long Island Bible and Common Prayer Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures without note or comment, in foreign languages.

The following Societies, without becoming auxiliary, have expressed their approbation of the National Institution by the following donations, viz:—

The Female Society of Philadelphia, 500 dolls.; Charleston do. 500 dolls.; Cumberland County (N. J.) do. 50 dolls. Female Bible Society of Carlisle (Penn.) 140 dolls.

The Presbyterian Congregation of Princeton, N. J.; the Congregational Church of Hadley, Con.; and the Second Church in Portland, Maine, have each paid in the sum requisite to make their Pastors Directors for life.

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* From satisfactory documents in possession of the editor, the following Societies are also known to be auxiliary to the Amer. Bib. Soc. viz:

The B. S. of Salem and its vicinity (Mass.) October; the Auxiliary B. S. of the city and county of New-Haven (Conn.) 17th Oct.; the Female B. S. of Green's Farms, town of Fairfield (Conn.) 30th Oct.; the Vermont B. S. 21st Oct.; the Female B. S. of Schenectady (N. Y.) 12th Aug. 1816; the Madison county B. S. (N. Y.) 1st Oct.; the Female B. S. of the city of Hudson and vicinity (N. Y.) Oct.; the Female B. S. of Kingston (N. Y.); the B. S. of Nassau-Hall (N. J.); the B. S. of Cumberland county (N. J.); the Female B. S. of Carlisle (Pa.); the Meadville B. S. (Pa.); the Staunton B. S. of Virginia; the B. S. of Charleston (S. C.); the Connecticut Reserve B. S. of Ohio:—

These, with the Societies above mentioned, make the number of Auxiliaries to the American B. S. to be *sixty-seven*.

ED. CHR. HERALD.

The Managers, through the liberality of the New-York, and Auxiliary New-York Bible Societies, having been put in possession of a set of stereotype plates of the brevier 12mo. size, directed a number of copies, not exceeding 10,000, to be struck off. Of these there have been printed—

1000 copies on common, but good paper, and bound in sheep. Price 70 cents.

2500 copies on fine American paper, to cost in sheets 68 cents. Well bound in sheep about 88 to 90 cents.

There are now in the press

2500 copies on fine French paper, of linen rags, both whiter and better than the last mentioned. These will cost in sheets about 58 cents a copy, and well bound in sheep, from 78 to 80 cents.

The Managers recommend to every Society, sending an order for Bibles, to designate the mode of conveyance, the place to which they are to be sent, and the name of the person to whose care they must be directed.

They have also contracted for three sets of stereotype plates 8vo. and three 12mo. which it is expected will be completed in six or seven months. One of the 12mo's. they have resolved to locate in Lexington, Kentucky, under the direction of the Kentucky Bible Society.

They have accepted of the offer of the British and Foreign Bible Society, to receive as part of their donation, in lieu of money, a set of stereotype plates 12mo. of the French Bible, which when received will enable them to furnish the public with a supply of French Bibles.

As inquiries from different quarters of the country have been made on some points, to remove the difficulties which existed in the minds of some persons against the union with the American Bible Society, the Managers think it proper to state for general information on these points:

1. That every Auxiliary Society must determine for itself, what is their surplus revenue, after supplying their own wants; but that surplus, when given, is at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a right of giving to the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus while one district is doubly supplied, another may be destitute.

3. It is distinctly understood by the Board, that every Society becoming Auxiliary, has a right of withdrawing from the connexion when they see fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible, selected by the acting president. No other religious exercises are performed at any time. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the great objects of the American Bible Society is to supply the great districts of the American continent with well executed stereotype plates for printing the Bible, the Managers request that Bible Societies in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

In concluding this brief publication, the Managers request of each of the Bible Societies in the United States in existence, previous to the formation of the American Bible Society, that they will have the goodness to send on by a convenient opportunity a file of their printed reports, that thus a full history of what our country has done in this good and holy work, may in due time be prepared for publication. By order of the Board,

JOHN B. ROMEYN,
Secretary for Domestic Correspondence.

New-York, Dec. 17, 1816.

The different printers in the United States are respectfully requested to insert the above statement in their papers.

Eighth Report of the Jews' Society, (of London.)

CONCLUSION.

Having now brought to a close the account of their Transactions for another year, your Committee would invite the Members of the Society to join them in those feelings of thankfulness to God, which are called for by the present state of this Institution, when compared with what it was about eighteen months ago. At that time, the difficulties under which it laboured were so great, that, calculating according to common principles, it seemed impossible that it should surmount them. But those things which with men are impossible, are possible with God. All hearts are in his hand. It pleased Him, in his adorable Providence, to raise up for this Society all the necessary help; and by the arrangement whereby our Dissenting Brethren agreed to place the management of it entirely in the hands of the Established Church, that unity of operation which it formerly wanted was given to it. Your Committee have, during the past year, had to contend with great and serious obstacles, but they are happily in a great measure surmounted; and though it does not become any Human Institution to use the language of self-confidence, or to say, *My mountain standeth*

strong; yet when your Committee reflect upon what the Providence of God has already wrought for them, they feel the strongest grounds for an assured hope, that he will not forsake this Society in time to come, but will make it show forth his praise. *The Lord hath done great things for us already, whereof we rejoice.*

Your Committee are aware, however, of the magnitude and difficulty of that work which rests upon them. They need more than human wisdom to carry it on: but it is their consolation, that the manifold wisdom of God is manifested in giving wisdom to babes, and confounding the understanding of the prudent. They also require more than human strength to overcome the difficulties which impede their progress: but they are supported by the reflection, that the strength of Christ is made perfect in the weakness of those who put their trust in his mighty and all-sufficient grace.

Your Committee rest their confidence in the unalterable promises of God, that, in the time which he in his infinite wisdom hath determined, all Israel shall be saved:—as it is written: *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.* They are not, therefore, disconcerted, or dismayed by delay or difficulties. The rays of the Sun of Righteousness shall penetrate and fertilize even the rocky soil of Jewish prejudice and infidelity: this desert also shall blossom, and bud as the garden of Eden: here also, instead of the thorn, shall come up the fir-tree; and instead of the brier, shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.

We have formed the most enlarged expectations of the effects of the circulation of the Hebrew New-Testament Scriptures among the House of Israel. If on such a subject we may be allowed to express the extent of our hopes in figurative language, we trust that the banner of the Cross shall be once more unfurled on the mountains of Judah; not stained, as in the days of the Crusaders, with the blood of myriads slain in battle, but dyed with that blood which flowed upon Calvary for the salvation of a lost world. Elevating this sacred standard*, we hope that a new host of Jewish Missionaries shall go forth, and THAT, BY THIS SIGN, THEY SHALL CONQUER. Exhibiting to the eyes of the House of Israel, the simple, but deeply mysterious truth, that *God was in Christ reconciling the world unto himself, and not imputing unto men their trespasses,* we anticipate, that now, as in the days of the Holy Apostles of our Lord, this doctrine shall prove itself to be the power of God unto salvation, to the Jew first, and also to the Greek, pulling down strong-holds, and casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought unto the obedience of Christ.

*All the inhabitants of the world and dwellers upon earth shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. Vid. Bishop Horsley's Trans. of 18th Isa.

In order, however, to its producing these glorious effects, the preaching of the Cross of Christ must be accompanied with the Holy Ghost poured out from on high; and it becomes us to remember that this is to be expected only in answer to fervent and importunate prayer.—Suffer, then, your Committee to exhort and beseech you to abound more and more in this duty. If the preaching of the Gospel to the Jews have not yet produced greater visible effects, it may be because Christians have not prayed without ceasing for their elder Brethren of the House of Israel.—We may have too often satisfied ourselves with giving pecuniary aid, and contributing our personal services; not remembering that God bestows no spiritual blessings to the most unbounded liberality, and the most unwearied labours, unless they are sanctified by the spirit of prayer. Should an unusual spirit of intercession for the lost sheep of the House of Israel be poured out upon the Members of this Society, your Committee doubt not that increasing tokens of the Divine Favour to this Institution, and through it to the House of Israel, will, at no distant time, be vouchsafed in answer to such supplications.

Your Committee conclude this Report, by remarking, that perhaps even now the animated Exhortation of the Evangelical Prophet, Isaiah, addressed to the Church of God, in the last ages, has been heard by us,—and it may be, that our present sincere, though feeble endeavours, are evidence of our having begun to give obedience to it:—

Go through, go through the gates: prepare ye the way of the people: cast up, cast up the highway: gather out the stones: lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world; Say ye to the daughter of Zion, Behold thy Salvation cometh: behold his reward is with him, and his work before him. And they shall call them, The Holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 199.)

For detailed information respecting India, your Committee refer to the Appendix. The following is the substance of what has been officially transmitted. A copy of the Persian translation of the New Testament, by the late Rev. H. Martin, has been received at Calcutta. The printing of this, together with that of the Arabic New Testament, (by Sabat,) are among the objects which occupy the attention and funds of the Corresponding Committee. To the excellence of the former of these, the King of Persia has borne a decided testimony: of the latter, Mr. Thomason speaks, as being "in idiomatical Arabic, such as natives can read with pleasure, and the learned among them will not reject."

A translation of the Gospel of St. John into the Bengalee language, has also been executed by Mr. Ellerton, of Malda, a gentleman thoroughly acquainted with that dialect; and a hope is expressed that the remainder will soon follow.

The residue of the 5,000 copies of the Tamul New-Testament, printed by the Calcutta Bible Society, have been sent to Madras for distribution. The applications to the Rev. A. Cæmmerer, at Tranquebar, exhibiting no common anxiety to obtain them, prove the utility of this work; to which it may be added, that intelligence from the Rev. Mr. Thomson, at Madras, states, that the Testaments distributed by him have been thankfully received, and that there is still an encouraging demand for them.

Of the edition of the Malayalim version of the four Gospels, printed at Bombay, by the assistance of the British and Foreign Bible Society, the greater part, if not the whole, after some unavoidable delays, has been distributed among the members of the Syrian Church.

The revision of the translation of the remaining books of the New Testament in this dialect, had been retarded, but it is hoped that, by the aid of Ramban Joseph, a priest in Travancore who is described as the first in eminence, piety, and learning; this so anxiously desired object will be accomplished without further delay. Among those who have contributed to assist the completion of it, the Report from the Society at Calcutta mentions, with respect and gratitude, the names of Major Munro, resident at Travancore, and Colonel De Morgan.

The Malay Testament, in the Roman character, has been completed, and the copies have been sent to Amboyna, and the Cape of Good Hope, for the Malays resident in that settlement.

The Committee at Calcutta have also determined to print both the Old and New Testament in the Malay language, and Arabic character, and only wait the arrival of a competent corrector of the press from Java, to commence the work.

This edition is intended for the native inhabitants of Amboyna, Java, and the adjacent islands; and as the Batavian Society of Arts and Sciences have "expressed an entire concurrence in the high importance and truly Christian benevolence of the objects" of the Calcutta Auxiliary Society, the restoration of these territories to the Batavian authority, it is hoped, will not impede the distribution of the Malay Scriptures. It may not be out of place to mention here, that your Committee have sent fifty copies of the Arabic Bible to Java.

The publication of the Armenian Bible had also been delayed by unavoidable impediments in preparing the types, as well as in procuring a fit person to superintend the correction of the press.

These are now removed; and it is hoped that it will be completed early in the beginning of next year.

In the last Report, a discouraging prospect was held out respecting the circulation of the Portuguese New Testaments among the Roman Catholics in India; your Committee are now happy to announce, that the demand for the Portuguese Scriptures by the Catholics has very considerably increased, and even among the Priests at Goa.

In consequence of this information, they have sent 1,000 Portuguese Testaments to Calcutta and Bombay, respectively; and to the latter place 300 Arabic Bibles, for circulation chiefly among the Mahomedans in Surat.

From Colombo your Committee have received intelligence, which represents the progress of the Auxiliary Bible Society, established in that capital for the Island of Ceylon, as highly satisfactory and encouraging.

Of the new translations in which W. Tolfrey, Esq. is engaged, (with suitable assistants,) the four Gospels have been finished in the Pali; and in the Cingalese the entire New Testament.

A small edition of St. Matthew and St. Mark in the latter having been printed and issued by way of experiment, the Colombo Committee had the gratification to learn, from the decision of numerous and competent judges, that the language and style of the new version are not only pure and suitable to the dignity of the subject, but also plain and intelligible.

To further this work, the Calcutta Auxiliary Bible Society have presented a donation of 5,000 Rupees; an act munificent in itself, and rendered still more valuable by the indication it affords of a disinterested friendship on the part of the elder Asiatic Auxiliary.

Nor have your Committee been inattentive to their duty in reference to a work of such merit and importance. In addition to a pecuniary grant of 300*l.* they have furnished materials for binding 5,000 copies of it, as soon as they shall be ready for delivery.

The spirit of the Colombo Society may finally be collected from the following fact. At the Anniversary Meeting of August, 1815, in which his Excellency the Governor presided, it was ordered, that copies of the Report should be sent to each of the Auxiliary Societies in the East; to the Lord Bishop of Calcutta; the Archdeacons of Calcutta, Madras and Bombay; to each of the Clergy of the Church of England; and to each Minister of the Gospel of every denomination resident in India.

In China, the Rev. Mr. Morrison, having nearly circulated the 2,000 copies of his Chinese translation of the New Testament, has entered upon a duodecimo edition; a specimen of which he has transmitted to England, accompanied with a request for assistance, to enable him to enlarge the impression. He has also finished a translation of the Book of Genesis, of which a copy has been received. "I am grieved" (says Mr. Morrison) "that I cannot obtain particulars respecting the effects of the Divine Book sent into China. They are but a drop thrown into the ocean; we must commit them to the care of Providence, hoping that they will produce a certain though a silent effect."

In this encouraging hope, your Committee unite, and have accordingly voted to Mr. Morrison the sum of 1000*l.* to enable him to print and circulate more extensively the Chinese New Testaments, as well as such Books of the Old as he may be able to complete. In that deficiency of information, of which Mr. Mor-

rison complains, your Committee are happy in being enabled to report, on the authority of the Rev. Mr. Supper, Secretary to the Java Bible Society, that the Chinese there read the New Testaments which they received from the Rev. Mr. Milne. "I often" (he writes) "find Chinese parents reading to their families in the morning out of the New Testament, and they also request instruction about some passages. I gave a portion of the Old Testament in Chinese to several, who received it with the warmest gratitude; and one merchant pressed it to his bosom, and kissed it! Oh that you could be an eye-witness of the eagerness with which the people read the word of God!"

Of the Arabic Bibles and Testaments sent to Java, a very considerable number have been sold: some of the Arabian Merchants and Sheiks are described, as sitting in company whole nights together, reading them with the greatest eagerness and attention.

One Merchant actually delayed his departure from Batavia for many days, in order to read a Bible which he had received from Mr. Supper, with tranquillity and reflection; "he promised to recommend it to his countrymen, and implored a thousand blessings on the Bible."

The sum of 220*l.* has been received by your Committee from the Treasurer of the Bible Society in the Island of Mauritius, in payment for Bibles and Testaments sent thither: the circumstance is mentioned, as affording a proof of the circulation of the Scriptures in that Island.

Your Committee take this opportunity of reporting, that the Missionaries at Eimeo, in the South Seas, under the patronage of the London Missionary Society, had translated the Gospel of St. Luke into the Taheitan language; and that the above Society had sent out a printing press and types, with a Missionary who understands the business of printing.

Anxious to assist this desirable and new undertaking, your Committee have supplied the paper necessary for printing it. The information upon which this grant was made, states, that in the School at Eimeo there are nearly 300 pupils, mostly adults.

Your Committee have now to report the transactions connected with the British and Foreign Bible Society within the United Kingdom; and, under this head, they have the satisfaction to state, generally, that the object of the Institution continues to excite an increasing interest in the public mind; and that, while through the medium of Auxiliary and Branch Societies, and Bible Associations, the local wants of the Scriptures within the United Kingdom have been largely supplied, the contributions from these sources have enabled your Committee to extend the benefits, and enlarge the efficiency of the Society abroad.

In support of these observations, your Committee might refer to the popular feeling in favour of the British and Foreign Bible Society, which is obvious to all; but, for particular proof, they can confidently appeal to the specification which will now be gi-

ven of Auxiliary Societies, reported to be formed since the last Annual General Meeting, and of the contributions from them, and the old Associates of the Institution.

The number of the new Societies established during the last year is comparatively small, as the ground left unoccupied necessarily contracts its dimensions, in proportion as the circle of the Institution annually widens.

Obituary.

Mrs. Sarah Swan, of Luton, (England) was many years a very consistent member of the Established Church, which in that town is blessed with an evangelical ministry. She was also a frequent hearer at the dissenting chapels; considering it her privilege to mingle with the followers of Jesus, without any regard to sects or parties. Her conversion to God appears to have been so imperceptible as to time, that she was herself unable to say when it was actually effected. She seems to have been gradually drawn by the cords of divine love, while sitting under the preaching of the Gospel in her parish-church, 'her heart being opened to attend unto the things which were spoken.' About two years before her death, she was seized with a violent fit of coughing, which was so distressing as to threaten her life. She often spoke of this afflicting circumstance as much blessed to her soul, by making her think more seriously about death, and become more decidedly devoted to God. The disease which proved fatal was a consumption; under the influence of which she lingered on the banks of Jordan about ten months. Amidst all the flatteries this complaint generally presents, she appeared unmoved. Her anxious friends sometimes indulged a hope that she would recover; but she generally felt a persuasion that she should not, and often expressed herself to that effect. She knew in whom she had believed; and having her anchor firmly fixed within the veil, she neither listened, nor wished to listen, to the hopes expressed by her friends. In the early part of her illness, the tender feelings of a mother's heart were tremblingly alive to the interests of her four children, already fatherless, and she felt considerable anxiety on their account; but as she advanced towards the closing scenes of life, the Lord was graciously pleased to grant her an increase of faith, verifying his own promises: 'As thy day is, so thy strentgth shall be;'—'Leave thy fatherless children,—I will preserve them.' Through the whole of her illness she possessed a great degree of patience and resignation. Within the few last days she got much worse; and the disease made rapid strides 'to push her to the tomb.' The last day of her life she enjoyed much of the Saviour's presence, and was enabled to appropriate him and the blessings of his salvation to herself. In the morning of that day, when in a state of great weakness, the powers of nature almost exhausted, with a heavenly smile upon her countenance, she said,

'This day I shall be with him in Paradise!' In the afternoon she repeated,

'Jesus can make a dying bed
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there!'

Soon after this, the power of articulation began to fail; but it was evident her spirit was earnestly engaged in prayer. With her hands lifted up, she was frequently heard to say, "Blessed Saviour! Sweet Jesus!"—and continued such aspirations till she calmly and serenely breathed her spirit into the arms of her Lord and Saviour, in the evening of March 19, 1816. J. N.

St. Albans.

ON THE RESURRECTION.

It is evident that man's body was made of the dust of the earth, because we see that it returns into earth again. Philosophy, therefore, may argue, that as God formed man's body of dust at first, he can as easily restore and raise it from the same afterwards: that he will actually do this, is promised to us in the Scripture; and on that promise, Nature is giving us a lecture every day of our lives. Many animals, after a torpid state, scarcely distinguishable from death, recover the power of life at the proper season, by the influence of the sun: some, after submersion in water during the winter. Some crawl for a time as helpless worms upon the earth, like ourselves; then they retire into a covering, which answers the end of a coffin or a sepulchre, wherein they are invisibly transformed, and come forth, in glorious array, with wings and painted plumes, more like the inhabitants of heaven, than such worms as they were in their former earthly state. This transformation is so striking and pleasant an emblem of the present, the intermediate, and the glorified states of man, that people of the most remote antiquity, when they buried their dead, embalmed and enclosed them in an artificial covering, so figured and painted, as to resemble the caterpillar or silk-worm in the intermediate state; and as Joseph was the first we read of that was embalmed in Egypt, where this manner prevailed, it was very probably of Hebrew original.

Jones' Figurative Language of Scripture.

ANECDOTE OF THE LATE MR. FULLER.

The following instance of humble piety and love to young people, does honour to this great and good man:—

'I HAVE been thinking of a plan,' says he, 'for disseminating truth among our little lace-makers:—A quantity of white wrapping paper is used in the sale of small parcels of lace-thread; so I will draw up a number of little hymns, the most impressive I can either find or make, and get them printed on one side of the

paper: then every child that comes for a little thread, will find it wrapped up in a paper, containing a little impressive hymn addressed to its heart.' J. B.

ANECDOTE.

Awful Death of a Swearer.

On Saturday morning, August the 10th, 1816, a man of the name of Moody, a prisoner in the Coldbath Field's prison, who had just been uttering a volley of oaths and imprecations, and *wishing he might drop down dead*, dropped dead while drinking some gruel, and thus became an awful warning to those who are accustomed to invoke the just vengeance of Jehovah to descend upon their guilty heads. These things are recorded for the timely admonition of the young and inexperienced, and loudly call upon them to beware of contracting evil habits, and of associating with bad company. The unhappy individual who was thus cut off in his sins, would, at one time, undoubtedly have been as much shocked at the thought of such a catastrophe, as themselves: for, had he resisted temptation, avoided immoral companions and dissolute practices—above all, had he become truly religious, by seeking with his whole heart after those things which belonged unto his peace, he would not have fallen a prey to vice and misery in this world, nor have been summoned into the next, under circumstances of overwhelming horror and despair.

MAXIMS.

It is a great a matter of joy to the godly, that God reigns; as it is of terror to the wicked. (Psalm xcvii. 1.)

They that fear God least, have the greatest reason to be afraid of Him.

In heaven, holiness is their everlasting temper; and happiness their everlasting portion. In hell, sin is their eternal temper; and sorrow their eternal portion.

For the Christian Herald.

TREMBLING soul, almost despairing,
Raise once more thy languid eye,
See, there is a ray of mercy
Beaming through the clouded sky.

Has the voice of Sinai's thunder,
Has its bright terrific flame,
All thy crimson guilt displaying,
Fill'd thee with dismay and shame!

Hear the voice of consolation
Gently sounding from above,
Sweeter than the harps of angels,—
'Tis the voice of peace and love.

He, who gave himself a Ransom,
When on Calvary he died,
He, who from the grave ascending,
On a glorious cloud did ride,

Now, before the throne of mercy,
Pleads his death that man may live;
There repeats his dying accents—
'Father, for my sake, forgive.'

Trembling soul, thy doubts dismissing,
Fix the eye of faith on him;
He beholds thee with compassion,
He is mighty to redeem.

God, tho' just, and sin avenging,
Yet in mercy takes delight;
Wisdom, justice, mercy, bleeding,
Into noon-day change thy night.

Silent be the voice of mourning,
Let thy joys in praises rise;
Pass'd e'er long, this vale of sorrows,
Thou shalt rest above the skies.

SPRINGFIELD.

THE

CHRISTIAN HERALD.

Vol. II.] *Saturday, January 4, 1817.* [No. 15.

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 222.)

[The New Auxiliaries formed in England, Scotland and Wales, since their last anniversary, is stated to be 22, exclusive of Branches; making the total number of Auxiliary and Branch Societies in the United Kingdom and adjacent Islands to be 544. The contributions from Auxiliary Societies during the same period, amounted to 55,460*l.* 3*s.* 9*d.* sterling: (a sum exceeding *two hundred and forty-six thousand dollars.*)

With the following we conclude the Extracts taken from the *body* of the 12th Report. In our next we shall commence the insertion of some of the highly interesting documents contained in the Appendix to that Report.]

Your Committee cannot record this gratifying detail of the public liberality, without expressing their obligations to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian brethren at home and abroad.

In this pure disinterested benevolence, which can arise, it is presumed, from no other source than love to God and man, and which has no other object than to promote his glory, and the temporal and eternal good of his creatures, your Committee recognise, with heartfelt pleasure, the influence of that holy Book, the circulation of which it is directed so essentially to promote.

The Auxiliaries have justified their claim to the title of Benefactors of the Society in the most extensive interpretation, as, independently of their liberality to the Parent Institution, and their local efficiency in distributing the Scriptures, they have contributed, by their influence and example, to excite an attention to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co-operation for the best end, and through the purest means. *By these gradations the lowest orders of society become connected with the highest, in one great work of Christian charity; and the bounty of all, accumulated into one stream, is again poured forth to enrich the spots from which it flowed, or to fertilize the barren tracts of distant regions.*

Your Committee think it unnecessary to repeat what has been said on former occasions respecting Bible Associations, further than to certify, that their experience has again confirmed all that has been asserted in their favour in former Reports. They acknowledge with gratitude the great efficiency which the Parent Institution has derived from their assistance, while they contemplate with admiration and delight the moral effects which have resulted from them; in the encouragement of religious habits, and in the increase of kind affections and brotherly love; and they are persuaded, that nothing is better calculated to extend the influence of the Holy Scriptures, to excite a personal interest in the knowledge of revealed truth, and (what is the natural consequence of such knowledge) an anxious desire to make others partakers of it, than these most laudable and efficacious Associations.

Your Committee have also the pleasure to report several additions to the funds of the Society, by Legacy or Donation; among which are the following:—A Legacy of 100*l.* from the late Miss Abigail Franks, *a Jewess*, paid by Edward Goldsmid, Esquire, &c. &c. &c.

To the friends of the Society in Scotland, your Committee have again to express their obligations for a liberality, which marks their continued attachment to the Institution. and a deep interest in its success. The several contributions from that part of the Island have been already specified; but your Committee cannot omit expressing their particular obligations to the Reverend the Presbytery of Glasgow, which first gave the example of an Annual Collection in Scotland.

The Hibernian Bible Society have continued their exertions during the past year to circulate the Scriptures among all classes and denominations of their countrymen. Between 20 and 30,000 Bibles and Testaments have been issued from their Depository since their last Anniversary, in addition to more than 200,000 copies antecedently dispersed. Many thousands more were called for, which the depressed state of their funds, from the unexampled pressure of the times, rendered it impossible for the Society to supply.

It now becomes the duty of your Committee to state, that they have recently accomplished an object which had long been considered as highly desirable, and had at length become absolutely indispensable:—the union of all the offices of the Society in one Establishment. The inconvenience arising from having the Library and Depository in one place, the Accountant's Office in another, and the Committee Room in a third, had been severely and injuriously felt both by the officers and members of the Society: add to this, that the officers of the Society had no place of common resort, and were destitute of the accommodations required for the correct and systematic transaction of their business, which has for a considerable time past been progressively increasing, both in complicacy and importance; and the risk and trouble oc-

casioned by the frequent removal of the Records of the Society, now accumulated to an immense mass. In the mean time, the expenses of the Depository, from the Commission upon sales of Bibles and Testaments, which, though voluntarily reduced by Mr. Seeley to the lowest rate that justice to his family would allow, had, upon such extensive issues, necessarily arisen to a great annual amount, and formed an additional reason for looking to an Establishment as a measure of economy no less than of accommodation.

The offer of suitable Premises in Earl Street, Blackfriars, on advantageous terms, afforded the Committee an opportunity of carrying their purpose into effect. When the arrangements, which are now proceeding, shall have been completed, the Society will be in possession of a set of commodious offices for carrying on the business in every department, centrally situated, and combining every proposed convenience, at an immediate expense, which, by the annual saving in the Depository, Commission, and other expenses, will be gradually and finally replaced.

Among the accommodations afforded by the Establishment in Earl Street, not the least important, is that which regards the Society's Biblical Library. The books of which it consists, numerous and valuable as they are, would, there is reason to believe, have been considerably augmented by the liberality of the public, if it had been correctly known what the Society really possessed, and in what respects therefore its collection was deficient. In the new Establishment, a commodious Room is allotted for the reception of the books; they will be suitably classed and arranged; and a Catalogue of them will be printed, and annexed to the ensuing Report.

Under these circumstances, the Committee feel themselves at liberty to solicit from the friends of the Institution, both abroad and at home, such Versions of the Scriptures as may be likely to assist in promoting the general design; and they would add a request for a regular supply of the Annual Reports of all Auxiliary, or kindred Societies in every part of the world.

It only remains for your Committee to advert to the distribution of the Scriptures. Under this head they have to state, that, excluding what has been effected through the agency of Auxiliary and Branch Societies, and Bible Associations, the mere list of collective bodies and individuals, to whom the Scriptures have been consigned for distribution, by sale or gratuitously, in Europe, Asia, Africa, and America, would occupy a considerable space in their Report. The detail will appear in the account annexed to it; but your Committee cannot deny themselves the satisfaction of exhibiting the following summary: only premising, that they have received many pleasing proofs, that the benevolence of the Society has been attended with the happiest effects.

Copies of the Scriptures, in whole or in part, have been furnished to the following places.

EUROPE.

Christiana, in Norway; Dantzig, Brussels, Ostend, Cleve, Netherlands Bible Society, Geneva Bible Society, Bern, France, Waldenses, Constantinople, Madeira, Malta, and other parts of the Mediterranean.

DOMESTIC.

Isle of Sheppy, for Foreigners visiting Sheerness, poor Germans in England, prisoners in Giltspur Street Compter, London Society for converting the Jews, Lascar Committee of the Missionary Society, Forest of Dean, Gosport, Newry, in Ireland, Hibernian Sunday School Society in Dublin, 500 Bibles, and 5000 Testaments at half the cost price; Hibernian Society in London, for their numerous schools in Ireland.

ASIA.

Bengal Corresponding Committee, Tranquebar, Ceylon, Van Diemen's Land, New South Wales, 1000 Bibles, and 3000 Testaments.

AMERICA.

Surinam, Newfoundland, Louisiana Bible Society, Philadelphia Bible Society, Nova Scotia Bible Society.

WEST INDIES.

Jamaica, Trinidad, Berbice, St. Domingo.

AFRICA.

Cape of Good Hope, and various Missionary stations in the interior of South Africa, Goree.

The general statement of the copies of the Scriptures issued from March 31, 1815, to March 31, 1816, of the present year, is 138,168 Bibles, 110,068 Testaments; making the total issued from the commencement of the Institution, to the last mentioned period; 654,427 Bibles, 828,546 Testaments; in all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from Depositaries abroad, making a total of ONE MILLION, FIVE HUNDRED AND FIFTY-SEVEN THOUSAND, NINE HUNDRED AND SEVENTY-THREE copies, already circulated by the British and Foreign Bible Society.

Your Committee might now conclude their Report, leaving the facts which it has exhibited to make their obvious impression.

It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence

of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves in humble imitation of that divine love, which, in its dispensation of mercy, offered the Gospel of salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian community by the sacred ties of a religion which considers all men as brethren, the children of one common father; and exhibiting by this union, a practical exemplification of the Apostolic precept, "to keep the unity of the spirit in the bond of peace."

It is a charity no less ennobled by its object, than sanctified in its means; which enriches those who bestow as well as those who receive: and the Christian who knows the word of God to be the savour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heartfelt delight, thankful that God has blessed him with the ability as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather with him the fruit of immortality from the Tree of Life.

Looking to what has been accomplished, and to the progressive march of the Institution, he sees with joy unspeakable, that it has been the means of conveying the treasures of divine truth and knowledge to thousands professing Christianity, who might never have known the Bible but by name, if the British and Foreign Bible Society had not existed. He contemplates the heavenly light which was graciously revealed to guide our feet into the way of peace, dawning over nations which have long sat in darkness, and in the shadow of death; and while he surveys with rapture and astonishment the numerous Bible Societies spread over the face of the earth, identified in object, and united by affection, exhilarating and adorning the western as well as the eastern hemisphere, he is encouraged to hope, that by the continuance of the favour of God on the means now in operation for disseminating his Holy Word, the predicted period may be accelerated, when "all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him.*"

These delightful reflections, pointing to a grand and glorious consummation, and arising out of that prosperity which has attended the British and Foreign Bible Society, are the common

* Psalm xxii. 27.

property of the members of this and every other similar Institution, foreign or domestic, large or small; which the poor, who give from their penury, may equally appropriate and enjoy with the rich, who contribute from their abundance.

But to perpetuate the feelings which they awaken, and to realize the hope which they inspire, the exertions which have been attended with such signal success must still be continued. The flame which has been kindled, and has spread its strong light over the world, cheering and animating the regions into which it has passed, must not be suffered to die away. Millions yet remain of the household of faith, who depend on the charitable aid of their Christian brethren for the supply of their spiritual necessities: the barriers of Heathen superstition, and Mahomedan intolerance, seem no longer impenetrable; and no period since the promulgation of Christianity has afforded fairer hopes, or more inviting opportunities, for communicating the everlasting Gospel to every nation, and kindred, and tongue, and people; none in which the desire to make all mankind participate its blessings has been so extensively manifested and so zealously pursued; and none in which the anxiety to obtain the records of eternal life, has been more eagerly displayed, wherever a Bible Society has been formed.

Your Committee, most cordially congratulating their fellow-labourers all over the world on their past success and encouraging prospects, have only to express the confidence which the preceding observations authorize, that this country, which had the honour to give birth to an Institution which has attracted the admiration of foreign nations, and exalted the character of this in their esteem, will, by a continuance of its liberality, enable the British and Foreign Bible Society to prosecute with unabating zeal, the great object of its formation to its desired and glorious completion.

The gratitude of the United Kingdom is peculiarly called for, under the circumstances of peace and security, in which, by the gracious interposition of God, it has been again so happily and triumphantly placed. Let it then persevere in its endeavours to promote his glory, by extending to the utmost attainable limits, the circulation of that Divine Book in which his mercy and truth are revealed; and let the members of this Society, the honoured instruments of his providence for disseminating his Holy Word, unite with their Committee in devout supplication, that the nations and individuals to whom, by means of this and other similar Institutions, the Scriptures are conveyed, may duly appreciate the value of the benefit thus conferred on them, and experience the blessing which the Almighty himself has promised to the dissemination of his Word:

IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHERETO I SENT IT. (Isaiah lv. 11.)

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.

Joyful Reception of the Missionaries by the Caffres.

THE Members of the Missionary Society will, doubtless, recollect, that when Dr. Vanderkemp first visited Africa, he earnestly wished to establish a Mission among the Caffres, who are said to be nearly 100,000 in number; but he was obliged to desist from that enterprise, and settled at Bethelsdorp. For some time past, however, many of these people have expressed a very strong desire that Missionaries may be sent to them; to which they have been more powerfully induced by the exhortations of an extraordinary man, a native, who invited their attention to religion and morality; and has prevailed on many of them to pray to God, and to forsake their sins; referring them for further instruction to the expected Missionaries. These have at length entered Caffraria; and the following letter shows what a joyful entrance they have had:—

Extract of a Letter from Mr. Read, dated at Conga's Kraal, Caffraria, April 18, 1816.

'I have time only to drop a line to inform you that we arrived here yesterday in safety, and were received, as 'the Messengers of Christ,' with universal joy.

We left Bethelsdorp on the *first* of April, and arrived here on the *seventeenth*. We were obliged to wait three days at the Fish River, before we could meet with Caffres to conduct us through it; and when, on the evening of the third day, we began to give up hope, two Caffres, from the chief Conga, came, and conducted us over into Caffraria.

We passed the river with more danger than Mr. Campbell and I encountered when we passed the Great Orange River; for it was difficult to approach, was very full of water, and the bottom very rugged.

After we got through, about one hundred of the Caffres joined us. These people are the followers of that Caffre concerning whom I have repeatedly written to you. They told us that he had persuaded them to forsake the practice of adultery, murder, witchcraft, theft, &c.; but that he always referred them for further instruction to us, who he expected would soon come to teach them. I cannot but look on him as a 'John the Baptist,' raised up to 'prepare the way of the Lord.' In short, we were yesterday received with greater joy than ever the king of England was welcomed into London.

Our young Caffre chief (Tzatzoo*) preaches to his countrymen constantly, for they are very thirsty for the word.

* Tzatzoo is the son of a Caffre chief, who resided several years at Bethelsdorp, and was converted there. He has, ever since his conversion, longed to return to his native land, and preach the Gospel to his countrymen. He is accompanied by Mr. Williams, &c.

This morning we had a consultation with Conga and his chief men; but (like the people of Mateebe, at Lattakoo) he declines giving his opinion until we can consult (king) Geika, and the other chiefs.

We are to have a General Meeting of Geika, Hinza, Slambe Makanna, and other chiefs, in a few days.

I hope, on my return to Bethelsdorp, to write more fully. My chief design at present is merely to state that I have not the least doubt that this great field is already ripe for the harvest, and that we shall immediately want more Missionaries.

On our passing the Fish River, we met with the Caffre-woman, formerly mentioned, 'whose heart' (like Lydia's) 'the Lord had opened.' She said that she had long been praying that the servants of the Lord might come to teach her the way to happiness; —that she wanted of us no beads, buttons, &c. but the word of God.

The Captain said, that he could have wept for joy yesterday, on account of our arrival; but was ashamed to do so before his people.

Cease not to pray for us, and believe me to remain, though with many defects, your ready servant, for Christ's sake,

J. READ.

Letter from the Rev. J. Read, written immediately after his return from Caffraria.

Bethelsdorp, May 31, 1816.

Honoured and dear Brethren,

You know how my mind has been affected respecting the Caffre nation, and the reluctance I felt in proceeding to Lattakoo, before something was done for them. This has been effected; and now I am ready to proceed for the interior, as soon as Mr. Williams with his party (intended for Caffraria) is gone; and I have made the necessary arrangements. I forward an account of our undertaking in Caffraria; and doubt not that it will be interesting and encouraging to you. There seems to be 'an effectual door opened;' and I hope there will be found 'men of God' ready to come over and help us.' Robert Conga said, in the presence of seven or eight hundred Caffres, that he wished to have a Missionary who could tell him and his people the destiny of the soul of man after the death of the body. Now, if we are not able to procure good theologians to supply these stations,—surely, there are pious persons enough able to point out to them the chief doctrines of the truth! and, O how acceptable would be their services to these thirsty souls!—and as to the money necessary, surely, that will not be wanting!

The labours of our late brother Vanderkemp did not then appear to be very useful; but he has made the name of a Missionary so valuable, by his disinterested behaviour, that a Missionary is safer there than perhaps he would be in many parts of England;

and the Caffres were no more afraid of us than of one another. They said, 'These are our friends; because they are Jankanna's children*.'—They will not believe but that I am the *real* son of the Doctor; and some even said, I looked very much like him; I suppose, because I am getting rather bald.

I apprehend there would be no difficulty in getting Missionaries to the Tambookies; but besides this, supposing every station to have but one Missionary, there are four wanted for Caffraria,—one for Makanna, one for Conga, one for Tzatzoo, and one for Slambi; and the Caffres say, that Jaloosa and Hinza will be anxious likewise for Missionaries; and then one Missionary ought to go to the Hottentots and Bushmen, behind the mountains of Caffraria.

I am very sorry to say that Mrs. Barker's health is such that it seems not prudent for her to proceed; and the indisposition of Mr. Ullbricht renders it dangerous for him to leave the station; so that I shall proceed alone, with one or two Hottentot assistants from Bethelsdorp towards Lattakoo; and when I shall return I know not.

Mr. Marquard and Mr. Bartlett have proceeded to Namaqua Land. I hope their services will be as acceptable as those of our late brethren Albricht's were.

The last accounts from Pella were discouraging. Several of the members had been guilty of acts dishonourable to the cause; but no wonder, the shepherd being away, the wolf soon enters.

I beg very earnestly further to be remembered in your earnest prayers, while I hope to continue your willing servant in the Gospel.

THOUGHTS ON GOOD WORKS.

The religion of Jesus Christ is not a system of speculative opinions, calculated merely to awaken inquiry, and supply materials of sanctimonious dispute:—it contains a series of facts, doctrines, and promises, which are eminently fitted to purify the heart of man, and to ennoble his character. The whole plan of redemption is evidently designed to restore our nature to its primitive dignity and beauty. If we were chosen in Christ before the foundation of the world, we were chosen that we should be holy, and without blame. If we are delivered by Jesus Christ out of the hands of our enemies, we are delivered that we may serve God without fear, in holiness and righteousness before him, all the days of our life. We are justified by faith; but the faith which justifies before God, is a divine and living principle, which purifies the heart, overcomes the world, and works by love. The hope of Heaven, which supports under the ills of this wintery life, and sooths the sorrowful bosom, purifies the heart which it warms, as the object of that hope is pure. God worketh in us

* *Jankanna* was the new name they gave to Dr. Vanderkemp.

both to will and to do of his good pleasure. Encouraged by the belief of this, leaning on God, and becoming strong in proportion to our confidence in him, we work out our own salvation with fear and trembling. In one word, the grand object of the substitution and death of the Son of God, in subserviency to the divine glory, is, by an authority which cannot err, stated to be, 'To redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works.'

Good works are the works of a justified man. 'The Lord had respect unto Abel, and to his offering.' 'By faith, Abel offered unto God a more excellent sacrifice than Cain; by which, he obtained witness that he was righteous, God testifying of his gifts.' 'Christ, of God, is made unto us righteousness and sanctification.' 'We, being dead in our sins, hath God quickened together with Christ, having forgiven us all trespasses.' 'Christ hath redeemed us from the curse of the law, being made a curse for us, that we might receive the promise of the Spirit through faith.' These passages of Scripture evidently support the sentiment, That the acceptance of our persons in the Beloved, precedes the acceptance of our works. Besides, the belief of our being in a state of favour with God, through Jesus Christ, seems necessary, in order to remove the discouraging, the overwhelming fears which must ever invade the mind, conscious of guilt, in her approaches to God. While I contemplate him as an Almighty Enemy, how can I draw near to him as mine exceeding joy? How can I love him with all my heart, with all my soul, with all my strength, and with all my mind? How can I cherish that sacred pleasure in obeying his law, which St. Paul felt when he said, 'I delight in the law of God after the inward man?' The gift of the Spirit, who dwells in believers, and who, by means of the word of God, enlightens, cleanses, and comforts their hearts, is the primary evidence of their acceptance in Christ. They have the witness in themselves that their persons are accepted,—that there is no condemnation to them while they walk not after the flesh, but after the Spirit.

Good works proceed from a renovated heart. 'Works done before the grace of Christ,' affirms the Church of England very justly, in her 13th article: 'And the inspiration of this Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.'

This grace of Christ, or renewing of the Holy Ghost, consists of those new views, new principles of action, new desires, which he, by means of the word of Christ dwelling in us, creates, strengthens, and sustains. It is denominated, Effectual Calling and Regeneration. It is the circumcision of the heart,—the quickening of the dead,—the law of the mind,—the new man,—the formation of Christ in the soul. This change of mind is needful, in order that our works may be acceptable; for, in truth, when we judge of the morality of actions, we invariably

inquire into and weigh the principles in the heart, from which they take their origin. The good tree produces good fruit; and the corrupt tree corrupt fruit. Of thorns men do not expect to gather figs; nor grapes of a bramble bush. The Creator impressed on the mind of our great Progenitor the image of his own sanctity, to qualify him for a life of perfect piety and goodness; and imparted to Jesus of Nazareth, holy, harmless, and separate from sin as was his human nature, large measures of the Holy Ghost, as the Spirit of wisdom and understanding, of counsel and might, of knowledge, and of the fear of the Lord, to qualify him, by a life of matchless moral worth, to magnify the divine law, and make it honourable. The depraved state of the human heart renders this change indispensably necessary. The carnal mind is enmity against God. How then shall a man, actuated by this enmity, love God with all his heart, and supremely study in all things to please him? Holy men, accordingly, implore of God to create in them a clean heart, and to renew a right spirit within them,—to incline their hearts unto God's testimonies, and to fulfil his gracious promise of giving them a heart of flesh.

Good works are works formed on the model of the Saviour's example. It is among the privileges peculiar to the Christian dispensation that, in the life of the Author, there is exhibited a perfect pattern of obedience to the divine law. This example was given too in circumstances which accord with the situations in which the generality of his followers are placed. Jesus Christ was a poor man, often exposed to reproach,—pronounced by the multitude of his countrymen to be a deceiver of the people,—harassed by temptations,—abandoned by his friends in the hour of danger, and doomed to suffer as a felon and a slave on the cross. The peculiar virtues which that melancholy accumulation of unequalled wo required, He, in a manner all his own, illustrated; and, by a bright assemblage of religious and moral excellence, illumined the close of a clouded life, which set in the blackness of darkness. His example shed light also on the meaning of his precepts, which he had given in expounding the spirit of the divine law;—and his disciples, when they saw him give his back to the smiters, and his cheeks to them that plucked off the hair, understood the meaning of that hard saying, 'That we resent not evil; but that whosoever shall smite us on the one cheek, to him we turn the other also.' This pattern, besides its internal excellence, for it is the statutes of the Lord embodied and walking among men in human form, comes recommended by every consideration that can awaken religious awe, conciliate attachment, and allure to imitation. It is the example of God manifest in the flesh, who came down from Heaven to teach us how to live, and how to die:—it is the example of our best Friend, who his own self bore our sins in his own body on the tree:—it is an example, the imitation of which rescues poverty from reproach,—sheds mild and holy lustre on genius,—turns the arm of power into a shield to the oppressed,—directs the silent stream of con-

dealed beneficence to the withered roots of the widow's vineyard —and gradually prepares the mind for that high state of [illegible] and blessedness to which we are called. It is on this matchless [illegible] that Christians should form their actions; for we are disciples only in proportion to the measure of his image that we bear. The features of this image who can delineate? The pencil of a master may paint the pea-bloom wet with the dew of the morning: but where is the master in Israel who shall pourtray the moral likeness of Jesus of Nazareth, the glory of the human race, fairer than the sons of men, and, in the bright circle of religious excellence, altogether lovely? Who shall depict his unshaken confidence in his Father in the darkest hour? What in Job was merely matter of holy purpose,—'Though he slay me, yet will I trust in him,' Jesus, in all its extent, exemplified; for the last act of his departing soul was an act of confidence in his God: 'Father, into thy hands I commend my spirit!' Who can describe the devotional risings of his heart, after he spent the live-long night in fellowship with his God? Sometimes, in the morning too, rising up a great while before day, he went out and departed into a solitary place for prayer. The star of day, as the rose of India, saw no object in purity and gentleness of lustre so like herself as was the heavenly suppliant. What shall we say of the humility and meekness with which he washed the feet which his hands had made; and endured the contradiction of sinners, whom his frown could have consumed!—of his perfect resignation to his Father's will, and his silent patience under his Father's wrath!—of his unwearied love to men, for whose relief his wonder-working arm was stretched out all the day long; and for whose salvation his blood was shed on the tree!—of the unbending firmness of his soul, which flattery could not enfeeble, nor terror crush!—But read his life; and, while you muse, may the fire burn, and the holy purpose be formed, of making his life the standard of your morals, and the pattern of your unceasing imitation! Often say to yourself, How would my Lord and Saviour have acted, had he been placed in my situation? Would he have loved so coldly, forgiven so reluctantly, suffered injuries so peevishly, prayed so formally, resisted temptations so feebly as I have done? Why then should I? I, who have his example like a torch to guide and enkindle my heart; his grace to support me,—and his promise of glory, honour, and immortality to animate and strengthen me! —Thus beholding in the glass of evangelical history the glory of the Lord Jesus,—and loving with growing ardour the object we contemplate, we shall be changed from glory to glory, till the lovely image be superinduced upon our own souls in all the fulness of which humanity is susceptible.

Works proceeding from such principles, regulated by a law so holy, just, and good, and formed on a model so fair and perfect, must be pleasing to God, useful to men, indications of the high health of the soul, and the earnest of her approaching glory and blessedness. *Ev. Mag.*

SUNDAY SCHOOLS.

Extract of a letter from Belvidere, Sussex County, N. J.

COMMUNICATED FOR THE CHRISTIAN HERALD.

"Our Sunday School, which a few weeks since was established in this village, succeeds beyond our most sanguine expectations;—and we hope will long continue, and prove a blessing under God, to those for whose benefit it is intended. Three or four individuals first proposed among themselves the opening of a Sunday School; it was, however, thought advisable that their views and motives should be made known to the inhabitants of the village generally: upon which a short preliminary article expressive of its object ("the instruction of the children and blacks of the village and its vicinity, in spelling, reading, and the principles of morality and religion") was drawn up and circulated. It was approbated by the inhabitants generally, and a society was accordingly formed by the name of the *Belvidere Sunday School Association*—under whose patronage and superintendence are the school and its teachers. A number of competent persons, more than were requisite, volunteered their services as teachers. The School soon increased to upwards of sixty scholars, and it is expected will increase yet more. The scholars are much pleased with it, and manifest a great desire to learn. Already a spirit of emulation, so conducive to improvement, is discoverable. The utmost order and regularity prevail in the school—it usually opens and concludes by singing a psalm or hymn, and prayer. You will observe our plan embraces the blacks—a portion of the community heretofore too much neglected: but from the recent establishment of Sunday Schools for their benefit, in different parts of our country, we may indulge a hope that ere long they may participate with us the blessings consequent upon an improvement of their intellectual and moral faculties; at least, that of reading and understanding the Holy Scriptures, and thereby becoming acquainted with the way which will conduct them from this world of sorrow and death, to the portals of endless felicity. The Society has had the pleasure of receiving, through one of its members, a donation of half a dozen Bibles from the New-York Auxiliary Bible Society, and also a donation of four Bibles and two New Testaments, accompanied by as many of the Book of common prayer, from the New-York Bible and Common Prayer Book Society. These donations came very opportunely, there being many children here, whose parents were incapable of affording them books."

ANECDOTE.

A gentleman, who was engaged as Tutor in the family of a Foreign Princess, translated "THE DAIRYMAN'S DAUGHTER" into the language, and made it an exercise for the children. The Princess listened while the children were receiving instruction, and the Tract became the blessed instrument of her conversion.

REVIVAL OF RELIGION IN GREENWICH, WASHINGTON COUNTY, N. Y.

Extract of a letter to the Editor of the Baptist Missionary Magazine, dated Greenwich, July 31, 1816.

DEAR SIR—I proceed to give you a correct, but brief account of the great and *good work of God*, which has recently taken place within our vicinity; and also of the additions to the church, with whom I have been labouring a little rising of 22 years.

For four years past, there have been but few added to the church; in this time we have endured the trials common to the people of God, attended with a great want of the spirit of devotion and practical piety; while coldness and stupidity have much prevailed among the professors of religion. But for two years past, there has been more attention, Our public assemblies on the Lord's day have been increased, with an apparent solemnity on the minds of many who thus attended to hear the word.

The latter part of last summer there were some who appeared seriously impressed; and on the 28th of September, one from the Methodist communion came forward, and gave a relation of her experience, and was received of the church and baptized. On the 26th of October, one other person was baptized. Both of these professed to have met with a change some years before. On the 20th of January, 1816, the work became more visible; several persons gave a relation to the church, and were received as candidates for baptism. From the 21st of January, to July 28th, being six months and seven days, I baptized 228; making in the whole, since Setember 28th, 1815, to the 28th of this instant July, 230. These have all been added to the church.

Although this work has been very powerful and rapid, yet generally it has not been attended with noise or confusion. Some of all ages from 60, down to 12 years, have been baptized, and received into the church; not any younger, that I know of, have offered themselves.

One thing I would remark; there have been two small revivals amongst us before; but few of the youth, however, in either of them, made a public profession; the most that then joined the church were in middle life. But in this last revival, the youth have been the subjects of this good work. I am of the opinion, that about two thirds of the number which have joined the church are unmarried people.

I send you this concise statement of the good work among us, that the wonders which God has wrought might not be hid from the thousands who are continually praying "*thy kingdom come.*"

Subscribing myself yours, most affectionately,
EDWARD BARBER.

N. B. The church with whom I now labour, is called Batts-Kill, and is a member of the Saratoga Association. I have baptized since I have been with them, and who have joined said church, 468 persons; present number is about 520.

OBITUARY.

A Brief Account of the Melancholy Event, which lately occurred at Rochester Bridge, (on the River Medway, England.)

On Friday, the 13th of September, 1816, Thomas, son of the late Mr. Gilbert, of Chatham, having attained his twenty-first year, a party was formed to enjoy the pleasure of a fine afternoon, in a water excursion: it consisted of a gentleman, his wife and child, and 12 other young persons, from 6 to 21 years of age.

The party walked to Rochester about three o'clock, and took the water above bridge, from whence they proceeded up the river, and went as far as Halling, where they passed the afternoon, in the most social and harmless hilarity; little anticipating the fatal doom which so speedily awaited them; and, after taking tea, re-entered their boat, in order to return. On leaving Halling, they passed away the time, and amused themselves by singing hymns, as the boat glided down the stream. On approaching Rochester Bridge, many persons were arrested in their progress, and stopped to listen to the joyous harmony of the happy party, rendered more melodious by the serenity of the evening. It was particularly remarked, that the hymn they were singing, as they approached the fatal spot, was that interesting piece, which concludes with the following verse:

"The hour is near, consign'd to death,
I own the just decree;
Saviour! with my last parting breath,
I'll cry remember me."

This was their theme when they approached the bridge. The boat shot under the arch with the velocity of lightning, the tide being about half ebb, at which time it dashes through the arches of the bridge with immense force, and the deepest fall of about four feet. In a moment a sudden crash was heard, and one general heart-piercing shriek of agony announced to the trembling passengers above, the dreadful work of desolation. A beam, at that time about a foot under water, against which the boat had struck, was the cause of the accident. On looking over the balustrades, thing was seen but the boat driving impetuously over the boiling surges, with its keel upwards, and a little dog which was fastened to it by a string. Nothing was heard but the roaring of the waters. Thus, in a moment, were engulphed fifteen persons, who, in the innocent enjoyment of that pleasure which youth, health, and religion bestows, were suddenly consigned to a watery grave. Not one was saved—every soul instantaneously perished.

The arch which they entered was under repair; and the workmen, on the morning of that day, had placed a piece of fir-timber, about twelve inches square, from one starling to the other; and secured it with cleets and chains. As the tide rose it was hid from sight, and the waterman had gone over it in the afternoon, in going up the river, without perceiving it.

To attempt to describe the agonizing feelings of the families and friends of the unfortunate sufferers would be as vain, as the tearless agony of parental affection, searching all night in a solitary boat to discover the remains of a beloved daughter. The breathless anxiety for hoped-for intelligence, but too frequently disappointed, together with the despair produced by the certainty of their fate, may be conceived, but defies description. The bereaved Mrs. Gilbert, aged 64, is by this afflictive dispensation deprived of ALL her family!—two daughters, her son, granddaughter, and son-in-law,—all that remained to console her widowed heart—all—all is lost.

To expatiate at length upon the characters of the individuals who were so fatally and so prematurely lost to society, would be to castigate the feelings of the reader. They were all respectable, chaste, worthy, and devout members of the community—and the remembrance of their virtues will be cherished by their friends, as long as "memory holds its seat." But we cannot dismiss this notification without alluding most particularly to Mr. Mills; who united every qualification which adorns the Christian and the man. He was alike pious, humane, philanthropic, and generous;—but expressions of our feelings or regrets, will not reduce the calamity:—we only hope that the Divine lesson it teaches, will have a profitable influence upon mankind: for a Divine lesson it may truly be called!—It piously refreshens the remembrance of what we are all too apt to forget—*the mutability of human life.* It forcibly awakens our recollection of the very frail tenure upon which we hold our existence in this world; it has the most powerful claims upon our best feelings and strongest affections; and whilst it affords an additional proof of the uncertainty of worldly things, we hope it will also prove a salutary beacon—that mankind, not knowing how soon they may be snatched from this world, may ever be prepared to depart from it; that those unfortunate schisms which so frequently embroil society, may be averted; and that the differences which so often tear asunder the closest ties of relations, families, and friends, may be healed or prevented, by a constant recollection of Rochester Bridge!

NEW BIBLE SOCIETIES.

A Bible Society was some time since formed in Chester County, Pennsylvania, and another in Delaware County, Pa. auxiliary to the Bible Society of Philadelphia.

A Bible Society was also formed in December at Somerville, N. Jersey, Auxiliary to the New-Jersey Bible Society.

A Bible Society was formed in November last at *Detroit*, (Michigan Territory) *Auxiliary to the American* Bible Society.—Governour *Lewis Cass* is President, and Rev. *John Monteath* Corresponding Secretary.

A Bible Society was likewise formed at Bardstown, (Kentucky) auxiliary to the National Society.

The Female Bible Society of Rahway, (N. J.) has also recently declared itself Auxiliary to the same.

These make the number of Auxiliaries—70.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, January* 18, 1817. [No. 17.

[In our last Number we gave the account of the origin and formation of the AMERICAN SOCIETY FOR EVANGELIZING THE JEWS, ordered to be published. We now insert the Address of the Society to the public.]

ADDRESS.

WHETHER we contemplate, dear Brethren, the general signs of the times in which we live, or the particular providences which have recently occurred in this city, and which have marked the case before us, does it not appear that we are called to do something in favour of the Jews?

That we are not destitute of encouragement, nay, that we are in duty bound to make the attempt, will, we think, appear from various and important considerations.

The restoration of that people to the Lord is positively contemplated and predicted in numerous prophecies.

Encouraged by this circumstance, the Church of God has never ceased, either before or since the destruction of Jerusalem, to offer prayer for them, and that to an extent which has not yet been, but will most assuredly be answered. They are also certainly included in the general commission, "Go ye into all the world, and preach the Gospel to every creature."

It is also believed, that there is nothing in their political, moral, or religious character at the present day, which presents a more formidable barrier to the spread of the Gospel among them, than when it was first propagated among them by the disciples of the Lord. Although to effect their conversion we have not the Spirit of God in his supernatural and miraculous works, yet we have him in the word of his grace, which is the power of God unto salvation, and in those Almighty operations of his providence upon the minds of men, by which he still conquers and subdues the most untractable and unyielding. Their civil relation to the inhabitants of this country is supposed to be favourable to the object we have in view; so far from being treated amongst us with insult and injury, as in other lands, they have enjoyed equal privileges with their fellow citizens: This circumstance ought to soften, and probably has softened, their prejudices against the Christians of these United States.

Although we recognize with pleasure that the Jews have suffered no immediate or direct persecution at our hands, yet we may not, and dare not assert, that they have never suffered at the hands of our forefathers. For this, so far as we have it in our power, we owe them reparation.

But is it not a fact, brethren, that the Jews have strong claims upon us on the score of gratitude? Were not the oracles of the living God in the first instance committed to that people? Have they not been the honoured instruments of preserving and handing down to us Gentiles those precious and uncontaminated records? To whom pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," but to that people? Is it not true that of them were the fathers, and of them as concerning the flesh, Christ came, who is over all, God blessed for ever. Rom. 9. 4. 5. Is not that nation rendered illustrious above all others, by that single circumstance of the descent from them according to the flesh, of Messiah, that great Prince; that Almighty conqueror; that eternal Saviour? And who were the first Heralds of the glorious Gospel of the blessed God to the perishing nations? Who were Peter, and James, and John, and Paul, with their noble minded associates? Were they not Jews? These were the men who fully calculating upon the loss of all that is deemed valuable on earth, took their lives in their hands, and impelled by resistless love and zeal for their master's honour, and the souls of men, broke in upon that horrid darkness which overshadowed the nations.

But for their efforts, their intrepidity, their tears, and groans, and blood, we might, humanly speaking, have been to this day, worshipping with horrid rites the gods of our idolatrous ancestors. As, then, the blessings of the Gospel we enjoy are of incalculable worth, we owe an unextinguishable debt of gratitude to the Jews, from whose hands we have received them. But there is another plea which must be offered on this subject, of no less weight than the former. It is the strong plea of humanity.

"If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, this plea will not, and cannot be unavailing. How many millions of that people are scattered at this day among the nations of the world? The dreadful imprecation "His blood be on us and on our children," Matt. 27, has been heard and answered. In some instances they are either wholly or partially deprived of their own Scriptures, and in others incredibly ignorant of their contents. We may fairly presume that with the New Testament, which is founded upon and indissolubly connected with the Old, the great body of that people are almost wholly unacquainted. Infidelity in their own Scriptures is said to abound among them to an alarming extent, and is connected of course with corresponding laxness of morals. Though arraigned and condemned before the bar

of God, and of their own consciences, as sinners, yet by the deeds of the law they still hope to be justified before God. The punishment of sin, if admitted at all, is supposed to extend only to this life, or at most to a future purgatory, in which personal suffering is to commute for transgression, and to make atonement for crime.

In vain do we look in their religious rites for that warm and devotional spirit which characterized the worship of their pious fathers. It is said, and we believe they have not been slandered, that their religious exercises are scarcely conducted with the form, much less with the spirit, of devotion.

The female character among them holds a station far inferior to that which it was intended to occupy by the God of nature and of providence; and their children, where semblance of regard is still preserved for ancient institutions, are in many instances taught to contemn and to blaspheme that worthy name which is connected with all that is valuable in life or cheering in death. Are the eyes of any of them partially opened to the truth? Do they discover a disposition to fly to the banners of the despised Nazarene? What contempt do they not experience? What opposition do they not encounter from their associates? What strong appeals are made, not to their reason, nor to the Scriptures, but to the love of kindred, to early attachments, and to their fears? These appeals, followed by corresponding acts, are certainly calculated in ordinary cases to arrest further inquiry, and to blast in its first appearance the very germ of hope. In this description of the Jews it will be remembered that we are speaking in general terms. We do not by any means intend to say, that all which is here stated will apply to every individual and family among them; —we still hope better things of some of them, and especially of that part of the nation which is resident in this country. We believe, however, as a general statement, that what has been said of them is strictly correct.

Under these awful circumstances generation after generation are descending to the tomb, and entering the eternal world. How thick, how strong, how dreadful is the veil that is upon their hearts! and shall no effort be made by us to rend it? Shall they be suffered to perish before our eyes, and no attempt made to pluck them from the burning? Is not their situation calculated to excite our sympathy and call forth our exertions? And shall we slumber in apathy over their tremendous misery?

Can we behold a Jew without emotions of compassion, or contemplate his situation, without pain? If so, how can we flatter ourselves that we possess the spirit of our Master, or of the friends of our Master? Do we remember how he, the Lord Jesus, laboured among them? Do we remember his prayer for them on the Cross? Have we buried in oblivion the transactions of the day of Pentecost? Thousands on that memorable day, whose hands

were yet reeking with his blood, were made the monuments of his mercy. What ardent zeal was manifested by the Apostle Paul in behalf of his brethren, his kinsmen according to the flesh? Did not that zeal pervade the whole college of the Apostles, and where or when has it been extinguished among the Disciples of the Lord?

We hope that none will object to the work of attempting their salvation. What reasonable objection to it can be made? Is it their attachment to their ancient worship? Is it their hatred of Christianity? Is it the hardness of their hearts—their unwillingness to receive instruction—or their malevolence toward those who labour in their cause? Ah, if the Apostles of the Lord had reasoned in this manner, we might have been to this day like the Jews, without hope and without God in the world. No objection of this kind will apply to them which would not have equally applied to the Gentiles of other times, as well as to the Gentiles of the present hour.

But let it be remembered that the weapons of our warfare are mighty through God to the pulling down of strong holds. 2 Cor. x. 4. They have been found so in all former ages, and time has neither diminished their value nor impaired their strength. But will not a public attempt of this kind alarm the fears of Israel? Will it not strengthen their prejudices, call forth their resentment, or lead to the adoption of extraordinary measures on their part to counteract it? Such objections have occurred to our minds, but why should we anticipate them? Duty belongs to us, consequences to God. The better informed among that people will undoubtedly take the lead in these matters; and why should we expect from characters of that description any opposition to a temperate and fair discussion of topics which involve their everlasting interests? But admitting for a moment that such opposition should be made, we are still treading in the footsteps of Christ and the Apostles. What could be more public than their intention to evangelize the Jews? Or what resistance have we to expect equal to that which they were called to encounter? Yet in the face of resistance they were successful. The reasons are obvious: The Redeemer lives, and great is the power of truth.

When to these considerations we add the success of our brethren in Europe, and the general opinion of the Christian world, that the time of Israel's restoration is at hand, it is humbly conceived, that we are not only justified in praying for it, but that we are also urged to prompt and vigorous exertions to effect it.

With the accomplishment of this object, brethren, is connected the glory of God—the honour of the Redeemer—the prosperity of Zion—and the diffusion and establishment of the faith once delivered to the saints. Let it not be forgotten that the restoration of the Jews is to be a signal for the conversion of the great body of the Gentiles. It is more than probable that through their instru-

mentality as Missionaries of the Cross, those Scriptures will be fulfilled which relate to the general conversion of the Gentiles. For such a work, from the spirit that will be poured out upon them, and from their intimate acquaintance with the customs and languages of the nations among whom they have resided, they will be peculiarly well qualified. The Millennial period may therefore be considered as indissolubly connected with their conversion. See Zech. 8. 23, and Rom. 11, 12, 15. When that great event will take place in its full extent is a secret with God. It may not occur in one day. But are we then justified in doing nothing for its accomplishment? The times in which we live are extraordinary. Never perhaps since the days of the Apostles have so great exertions been made, as are now making for the propagation of the Gospel. Our efforts in this cause will correspond with those of all other associations for the promotion of truth and righteousness. Should the great Head of the Church see fit to crown our labour with success, what cause will it present of joy in heaven, and gratitude on earth; and may we not hope even in the case of a supposed eventual failure of our object, that the spirit which governs us will be excited or promoted in other parts of Christendom, and that a foundation will be laid for future and more successful exertions in this glorious cause.

"Should present attempts," said a late writer on this subject, "be premature and wholly ineffectual, yet they will be remembered with unutterable delight in those happy abodes where "the works of the righteous do follow them," and the thought of the heart is not forgotten that we have done what we could, when God shall say to us, as he did to David, "thou didst well, in that it was in thine heart." 2 Chron. 6, 8.

To conclude—As final prosperity in this measure must depend on the Almighty co-operation of a redeeming Saviour, we entreat all those who have the hope of an interest at the throne of grace, to offer, both in public and in private, more particular, more extensive, and more fervent prayer to God, than has been usual, for that people in general, and for the success of this object in our own city in particular.

By order,

PHILIP MILLEDOLER, *President.*

*** The Society hope for and calculate on the aid of Auxiliary Institutions, and of individuals in different parts of the United States, who may be friendly to the promotion of this interesting object.

NEW-YORK FEMALE SUNDAY SCHOOLS.

The Female Union Society for the promotion of Sabbath Schools, held their fourth Quarterly Meeting in Mr. Spring's Church, in Beekman-street, on Wednesday the 8th of January.

The Directresses, Treasurer, Secretaries, Visiting Committee, and upwards of 250 Teachers, with a numerous assembly of Ladies, attended.

The Rev. Mr. *Soale* made a short but suitable address to the Society, and offered up a prayer in their behalf; after which the Society proceeded to the business of the day.

266 scholars for punctual attendance and uniform good conduct received rewards from the hands of the Directresses.* Each class, preceded by its teacher, advanced up the middle aisle, and passed down the side aisle. The attention of the Society was then called to the reading of reports of the most encouraging description, from twenty-three schools. Two schools sent no reports, but we understand they are increasing in numbers, and the scholars generally improving.

The extraordinary instances of improvement in the pupils, and resolutions on the part of the teachers to persevere in the good work, far surpass any thing heretofore reported to the Society. From the statements exhibited, there appear to be 3000 scholars nominally in the schools, of whom a large proportion regularly attend. The schools are amply supplied with teachers; and when vacancies occcur, they are immediately filled by others, who eagerly embrace the opportunity of sharing in this labour of love.

To enumerate the many cases of uncommon progress in learning to read the Scriptures, and wonderful powers of memory exhibited by the scholars, would trespass on the proper limits of this Report. The Committee will therefore pass over these, and call upon their Christian brethren and sisters, and fellow labourers in Sabbath Schools, to rejoice with them in the prospect of an abundant harvest from the seed sown during the year 1816, some of which they humbly trust, has already ripened, and by the Lord of the Harvest been separated from the tares, and gathered into the heavenly garner.

Extract 1st.

In presenting the Fourth Report, which closes the first year of our existence as a *Sabbath School*, the Superintendant, and Teachers, cannot refrain from expressing their gratitude to God, for his goodness to them during the past year. They entered upon their duties with fear and trembling, sensible of their own weakness, and of the great importance of the work they had undertaken. They looked for assistance to Him who had graciously pro-

* In addition to the above number, 160 in the Methodist School, which is kept in Free School, No. 1, were rewarded by their Teachers, from the funds of a Cent Society, formed among themselves for that purpose.

mised strength equal to their day, and they think they can say, they have not looked in vain.

During the year, but one scholar has been removed by death; and the circumstances attending this case are so interesting as to render it important that they should be given to the Society.

Ann Fentine, a female of colour, died Nov. 18th, 1816, aged 13 years 5 months. She entered the school in April, and attended regularly until July, when she was confined to her room and bed, with symptoms of consumption. Being early apprised of the probability that she would not recover, her mind became convicted of the importance of obtaining an interest in that Redeemer whom she had so much disregarded—so often rejected. She often attempted to pray, and frequently requested the privilege of conversing with pious people; but still the fear of death and the consciousness of sin, seemed the predominant exercises of her mind. On Sabbath evening, as far as can be determined, (about five or six weeks before she died) we have reason to believe that she became a child of God. Her exercises assumed an entirely different character;—she began to converse and to pray with an interest unknown before:—the fear appeared utterly extinguished—she greatly "rejoiced in hope of the glory of God." During her subsequent illness, her confidence was unwavering. Sometimes, indeed, she complained of the temptations of Satan, and sometimes she lamented the severity of her bodily pain, but never in language that would leave a doubt of the reality of her faith. On the contrary, a total indifference to this world, together with a "desire to depart and to be with Christ," seemed in a great measure to predominate during the last weeks of her lingering life—so that pious persons, of various denominations, who visited her frequently, could not but be impressed with a conviction, unusually strong, that she had become a child of God. They were surprised at the greatness of the change, that had evidently taken place—they were affected with the frequent and solemn appeals which she made to her impenitent friends and acquaintance—and they could not but rejoice in what might be thought the untimely death of one so weak in body and yet so strong in spirit; so young in years, and yet so old in grace.—"Do not tell me," said she in her last moments, "that I am dying:—I am only going home to my Father's house:—the angels stand ready to convey me home!—Go," continued she, "and tell my Jesus, I am coming to behold his beauty!—There he is!" raising her hands for the last time, she exclaimed, "Redeem me—Redeem me," and expired! What an interesting and solemn warning is conveyed by this remarkable death to all, but especially to the young! And what a high encouragement does it afford to those, upon whom rest the responsibilities of gratuitous instruction, not to be "weary in well-doing." "They that be wise, shall shine as the brightness

of the firmament, and they that turn many to righteousness, as the stars for ever and ever!"

Extract 2d.

The Superintendants and Teachers of Sabbath School, No. 1, Report—that at no period since its commencement has the state of their school been so flourishing as at present: the uniform good conduct and general punctuality of the scholars during the last quarter has far exceeded that of any former period. This we think is sufficiently proved by the unusual number this day assembled to receive the public approbation of the Society. With equal pleasure we observe, that the general improvement of our scholars has kept pace with their punctuality; and we believe one great cause is the introduction of the new tickets of approbation, and the plan of public rewards. A more than usual attention to divine things has also prevailed, among both children and adults. In the hearts of some we trust a good work of grace has been begun, which will be carried on until the day of Jesus Christ. After an address delivered to the scholars by our Pastor on the 30th Sept. last, Susan K—appeared much distressed and troubled in mind. The lady with whom she lived inquiring the cause, she answered, "O, I am such a sinner! I never heard such things before. He told me of every sin I ever committed;" she could not be prevailed upon to take her supper; and was observed that night on her knees near an hour, earnestly engaged in prayer to God for the pardon of her sins.

One of our number who has been removed by death, we trust is now rejoicing before the throne of God and the Lamb. Her Bible was her constant companion on her sick bed. When a friend had prayed with her, she said, "O, that was a good prayer, it strengthened me." About an hour before her death, she clasped her afflicted mother around the neck, and said, "come, mother, will you go with me, we will go together." What shall we say to these things, but that the work in which we are engaged is the Lord's, and as his own work he has blessed it, yea, and it shall be blessed. "Not unto us, not unto us, but unto thy name, O Lord, be all the glory."

Extract 3d.

On Saturday the 7th of December, it pleased the Lord to remove one of our number from this to the eternal world! She was at School the Sabbath before, and as she was ill but about four days, we knew nothing of it until the morning after her death, when she was missed in her class. Her teacher upon inquiry was informed of the surprising event. Mr. S—, who statedly addresses our scholars every Sabbath afternoon, did not fail to improve this providence for solemnizing the minds of the children. He pressed home upon them in the most urgent manner the necessity of being constantly in a state of preparation for death. After service we took both males and females to the house

of the deceased, when the principal part of the girls had viewed the corpse, Mr. S. again solemnly addressed them. We think it would have gratified the hearts of all good people to have seen the little attentive audience.

They walked in procession to the church-yard in Second-street, where she was interred. At the grave Mr. S. again renewed his exhortation. May the Lord bless his providence and his word for the salvation of these little immortals !

We cannot omit the case of one, about thirteen years of age, who was taken sick about six weeks ago. She was in the Bible class. At the commencement of her sickness she was visited by her teacher, and likewise by Mr. S—, who conversed and prayed with her. She told him she was willing to die, but it was in such a stupid manner as not to give the least satisfaction that she was prepared for death. She was reduced so low that she lay speechless eleven days; after which the first words she uttered were these: "Mammy, God knows better what to do with me than you do; he knows every thing that is for the best, and now I am happy with the Lord." "O," said she, "how I want every body to feel as I do." To those present she said, "don't pray for me, pray for yourselves," and exhorted them to come to Christ in the right way.—After this mighty change Mr. S. visited her again: he asked her whether she was now willing to die? She replied, "just as God pleases—I am in his hands." He then reminded her that in the first stage of her sickness she had told him she was willing to die, and asked her whether she thought she was then prepared. She exclaimed, "Oh no!—If I had died then, I should have gone to hell;—I was a poor miserable sinner;—I had not come to Christ in the right way." She lays great stress upon the *right way*.

We have great reason to be jealous of sick-bed repentance, though doubtless there are some cases where it is genuine. We hope this is one. Let us pray for her, that her "faith fail not;" that she may be an ornament to the Christian character—a faithful example to her school-mates, and a valuable and useful member of society. As we have just entered upon a new-year, we desire to set forward with fresh vigour; we hope at the close of it to have abundant reason to exclaim, "What hath God wrought!"

Extract 4th.

When we take a retrospect of the spiritual growth of our school, we cannot forbear exclaiming, "not unto us, not unto us, but to the Lord, who hath given the increase, be all the glory!"

A serious seeking after truth is evinced by the tear-filled eye, humble countenance, and deportment of many of the children; while others are earnestly recommending, to their young companions, the Saviour whom they have found to the joy of their souls.

But the blessing attending the Sabbath School is not confined to the scholars alone. Several of the teachers who are now earnestly seeking, or joyfully professing an interest in the Lord Jesus Christ, attribute their convictions to the exhortations given them here.

And all who are engaged in this labour of love acknowledge that it is the means of quickening and establishing their own faith.

We believe we are justified in observing, that no moral institution in our city will bring more sheaves to the heavenly Garner, than the United Sabbath Schools.

Having such a glorious harvest in prospect, fellow-labourers, "let us not grow weary in well-doing, but work while it is called to-day, being assured that we shall reap if we faint not."

Extract 5th.

Among the adults there are two who appear to realize in a very serious manner the privilege which they enjoy in coming to the school. One has been a member of the Church for some time, and manifests by her anxiety to be enabled to read God's holy word, that she loves its precious truths. The other appears to be seriously impressed with a sense of eternal things, and ascribes her first convictions, under Divine Providence, to the instructions which she has received at the school.

Extract 6th.

October 13, 1816, we had the pleasure of seeing Sarah C— (one of the adult scholars mentioned in our last report) openly professing her love to her Lord and Saviour, by being buried with him in baptism. On the month following we had the pleasure of seeing a child 11 years old, evincing to the world her attachment for a crucified Redeemer! She was baptized, and joined the church; but having been obliged to go to service, she has left the school.

From present appearances we have every reason to hope we shall see several more following their good example.

Extract 7th.

Both the adults and the children are greatly improved in propriety of behaviour, and in plain and profitable learning; while the great end and object of all our exertions, the salvation of the soul, has not been neglected.

Their attention during divine worship, and the pleasure they discover, from the instructions given them by their teachers, fully prove this fact. We are induced to believe that the care bestowed on the children, has also been beneficial to some of the parents, as they are observed to attend the house of God, which, before the school was opened, they seldom or ever visited.

Extract 8th.

Hannah (a coloured adult) was baptized, and made a public profession of her faith in Christ.

L. P. never fails when an opportunity of conversing on religious subjects offers, to embrace it; she possesses that humility which so highly exemplifies the Christian character. Her only reason for not making a public profession of her attachment to her Redeemer, is her unworthiness.

Grace M—has committed to memory in one week the eighth, and in another the 9th and 10th chapters of Matthew; on being asked why she learned these with less difficulty than her other lessons? She replied, "I love to read the Bible." She is at times so deeply affected with, and evinces so serious a concern for the welfare of her soul, as to be unable to answer the questions addressed to her. Last week she was accepted as a member in full communion with the Baptist Church.

Jane M—also manifests a degree of attention to the concerns of her soul, which is highly pleasing. The meetings at the house of Hannah P—(mentioned in our last report) are still continued, and those whom she instructs are rapidly improving.

Extract 9th.

With humble gratitude to God, the Superintendant and Teachers of the school belonging to the Moravian Church, are at this time enabled to report, that their labours during the last three months have been more successful than at any former period.

Our scholars behave well during divine service, and manifest great pleasure in repeating Scripture texts and hymns to the Rev. Mrs. Mortimer, who keeps a short meeting for them every Sabbath. We confidently trust, that the good seed sown will spring up and bear fruit an hundred fold.

The Meeting was closed by singing a Hymn from "Hymns for Sunday School Teachers," just published by the Society.

Correspondence of the British and Foreign Bible Society.

(Continued from page 253.)

From the Rev. E. Henderson. Christiansfeld, April 25 1816.

Since I wrote to Mr. Tarn, I have visited the Bishops of Aarhuus, Viborg, and Aalborg, all of whom expressed their approbation of the object, and their determination to do all that lies in their power to promote its attainment. The Right Rev. Dr. Birch of Aarhuus, has already collected 1,100 Rix Bank dollars, and is deeply convinced of the importance of the Scriptures as a book of instruction in the schools and the cottages of the peasantry. This venerable prelate must be known to you, by his critical labours with respect to the Greek Testament, and the beautiful edition of the four Gospels which he published at Copenhagen after his return from Rome, 1778. In the Lord Lieutenant of Aarhuus, his Excellency Baron Gyldencrone, I found also a warm friend of the cause, who took the liveliest interest in the accounts

with which I furnished him of the progress of the Societies in different parts of the world. In Viborg I met with the kindest reception from the Right Rev. Dr. Bloch, who is regarded as the first Greek scholar in Denmark. Being repeatedly at his house, I had an opportunity of talking fully over every matter with his Lordship in regard to the different Societies it would be found advisable to establish in his diocese. It is his full determination to establish an Auxiliary Society in Viborg, at the meeting of the Synod in the month of July next; when he intends making the importance of circulating the Scriptures the subject of his charge to the Clergy; and minor Associations he hopes will follow of course, when once the attention of the Clergy has been directed to their importance and utility.

From an Italian Gentleman. Malta, April 22, 1816.

HAVING travelled for some time with a Jew and three Turks, I presented them with an Arabic Bible; the Jew took it with delight, and being more conversant with the Arabic language, and better able to read than the Turks, he seriously began to read, and to discuss it with the Turks. They were all convinced of the truth of Christianity, and publicly received into the bosom of the Christian Church. The Jew was named "Timothy;" and the three Turks received the names of John, Peter, and Paul.

AFRICA.

From his Excellency Governor Mac Carthy.

My Lord, *Sierra Leone, June 6, 1816.*

I HAVE the honour, in compliance with the wishes of the Auxiliary Bible Society for the Peninsula of Sierra Leone, and the British settlements and establishments on the Western Coast of Africa, to transmit, herewith inclosed, a copy of their resolutions.

I have only to express my sincere satisfaction in being the organ of a new Society, and to assure your Lordship, that we all participate in the exalted opinion the Parent Society entertains of the indefatigable attention and continued exertions of their illustrious President, in promoting the objects and interests of the Institution.

I have the honour to be, &c.

C. MAC CARTHY, Governor.

N. B. This Society has remitted 191*l.* sterling, as its first contribution to the Parent Society.

From the Rev. E. Bickersteth. Sierra Leone, June 3, 1816.

WHEREVER I have had an opportunity of conversing with the Mandingoes, who understand Arabic, I have found them very desirous to receive Arabic books.

Monge Fernandez, who is the Headman at Bramia, and has many other towns, and considerable power and influence among

the Susoos, assured me he should be very glad to receive Arabic Bibles, and would take care to distribute them where they would be read.

I gave three Arabic Bibles as follows: I stopped at the hut of a Mandingo man near Kacara, on the Rio Pongas. He told me he came there to get a little money by trade, but found the times bad, and meant to return. He said he could read Arabic, and had the Koran. I asked him a few questions about it, with reference to his business, and he said his book allowed him to get money by lies. I told him, white men had a book which they well knew came from God, and which told them liars went to hell. He then said, how is it so many white men tell lies? I replied, can you say that Missionaries, and *those white men who love our book, tell lies?* He said, "You speak true palaver, and added, "Can you give me this book? I go home, and I like to take it with me to read." I said, I would think about it, and he might come to me at Canoffee in a few days. He accordingly came, and asked again for the Bible, which, after some further conversation, I gave to him.

The Headman of Kapparoo, a large native town near the Isles de Loss, teaches Arabic, and I gave him an Arabic Bible. Having first read the commandments to him, and pressed upon him the importance of reading that book, and observing its precepts as the only way to bring us to the knowledge of God, he gratefully accepted the Bible.

I went with our excellent Missionary, Mr. Nylander, to Madinia, a native town belonging to Dalla Modu, on the Bullom shore, and presented to him an Arabic Bible, with which he seemed highly gratified. His Mahomedan Priest was called in, and began to read it. After worship in their Mosque, at which between sixty and seventy men attended, Dalla Modu produced the Arabic Bible before his people, and handed it about among them. He then addressed me through his interpreter, and spoke at some length to me. The substance of his address was, that I had done him a great favour in bringing him that good book, which they were glad to have. I told him I was obliged by his favourable acceptance of that book. It contained the Law, the Psalms, the Prophets, and the Gospels; and to their belief and practice of that book, Englishmen owed all their happiness. I hoped, therefore, that they would read it; and it was my prayer to God to bless them in doing so.

THOUGHTS ON GOOD WORKS.

(Continued from page 236.)

The Christian who is zealous of good works, will delight in the law of the Lord, after the inward man. It will be his meat and his drink to do the will of his heavenly Father. O! 'How I love thy law!' will be the frequent breathing of his devout mind; 'it

is my meditation all the day?' The concern of his heart about making progress in practical religion, will be as sincere and steady as if his justification before God, and his title to life eternal, absolutely depended on that progress. I count not myself to have apprehended, said the holy Apostle, after the most eminent attainments; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.' Cæsar's maxim, That there was nothing done while there remained any thing to be done, is a dangerous maxim in a mind like his, ambitious of power and possessed of splendid military talents. But it is a safe and invigorating principle in a renewed heart, and bears the mind onward, and onward still, in the hallowed career of mortifying, through the Spirit, the deeds of the body; of doing justly, of loving mercy, and of walking humbly with our God.

Wherever this pure zeal inflames the soul, it will discover its strength in the corresponding activity of useful life. The mind will not be satisfied with cherishing holy and benevolent feelings, and suggesting plans of goodness. Neither tender sensibilities, nor the tears of sympathy, nor purposes of heart, will clothe the naked, nor feed the hungry. They are only suitable preparations for deeds of substantial kindness. What doth it profit, my brethren, though a man say he hath zeal and feeling,—and have not works? If a brother or sister be naked, and destitute of daily food, and one of you, under the impulse of the tenderest meltings of sympathy, and in accents soft as the descending dew on a fleece of wool, taking him with a brother's affectionate grasp by the hand, whisper in his ear, Depart in peace, be warmed, be filled; —notwithstanding you gave him not, though in the power of your hand to do it, those things which are needful to the body, what doth it profit? It is, therefore, to deeds of ripened goodness that we are to look for scriptural and satisfying evidence of the existence and vigour of this holy zeal in the heart.

This heavenly principle will also enable him to meet, manfully to oppose, and finally to overcome, difficulties in the performance of his duty. The authority of God and the love of his Saviour will constrain him, when his enemy hungers, to feed him; when he thirsts, to give him drink; and thus to melt down with coals of fire from heaven, the sullen stubborn corruptions of his heart. This zeal will induce him to deny to himself many of the comforts of life, and to shut up every unnecessary sluice of expenditure, that he may swell the little rivulet of beneficence to the widow and orphan. He will labour, working with his hands the thing which is good, that he may have to give to him that needeth. The ingratitude of others will not damp his ardour. He looks for his reward to a higher source than the human heart; and commits not his encouragement in doing good to man, for he knows what is in man. Like the tree planted by the rivers of water, his soul, a

tree of righteousness planted on the margin of that river, Redeeming Love, the streams whereof make glad the city of God, bringeth forth his fruit in his season, regardless of the hand that plucks it.—What difficulties are to be overcome in reconciling enemies,—in pleading the poor man's cause before affluent pride and covetousness,—in preserving a pure conscience and clean garments in the midst of a polluting world,—in these exercises which our Lord denominates the plucking out of right eyes, and the cutting off of right hands,—they only know who have made the experiment; and they only will overcome who are zealous of good works.

In a word, this man will consider the great end of living as lost, while he lives not to God by obeying his holy laws. For this end, he knows that he was created; for this end, that he was redeemed; for this end, that he was renewed by the Holy Ghost; for this end, that the ordinances of religion were instituted, and have been preserved in the church; and that for this end are set before our minds the exceeding great and precious promises of future glory and blessedness. Should this end not be gained, he will consider his life as a blank, barren of improvement and blotted with guilt. If this object, therefore, on which his renewed heart is so passionately and steadily fixed, be not in the largest possible measure gained, life will lose its value, and what chiefly endeared it to his soul.

Let us cherish in our bosom this sacred principle of zeal for primitive sanctity. The Pharisees were a popular body of professors in the Jewish church, and distinguished for their zeal. But our Lord hath assured us, that except our righteousness shall exceed the righteousness of the Scribes and Pharisees, in purity of motive, and in zeal for the weighty matters of the law, we shall in no case enter into the kingdom of Heaven. The authority of God our Creator and Redeemer lies upon us; and his law, which is holy, just, and good, requires that we love and serve him with all our heart, with all our soul, with all our strength, and with all our mind. This is the hallowed ardour which will inspire evangelical obedience,—obedience which is universal, reaching to every statute of the divine law, and engaging every faculty of the human mind; combining, regulating, and sustaining all their energies.—The matchless love of God our Saviour in our redemption, should warm our hearts with zealous attachment to his holy commandments. Standing before his cross, and while we muse on his love, the fire will burn within us, and in David's impassioned words we shall exclaim, 'O Lord, truly, we are thy servants, thou hast loosed our bonds.'—The honour of God and the credit of our holy religion are closely connected with our zealous promotion of true holiness. Herein, said Jesus, is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Let your light so shine before men, that they may see your good words, and glorify your Father who is in Heaven.—A slothful and lukewarm spirit is very

offensive to God. 'Thou wicked and slothful servant'—wicked because slothful. The sentence of the Saviour against the church at Laodicea, strongly marks the loathsome nature of a dull and listless mind in his service.—The recollection of the zeal and activity by which we were hurried on in the way of folly and sin, should arouse our minds to fill up the few years, if years yet remain, with works of faith and labours of love.

BIBLE SOCIETIES.

The Bible Society of *Lexington*, (Virginia) recently instituted—an Auxiliary to the American Bible Society.

The Female Juvenile Auxiliary Bible Society of New-York was formed in October last. It is auxiliary to the New-York Female Auxiliary Bible Society. The payment of twelve cents monthly constitutes a member, who must also learn a portion of Scripture, which is allotted at each stated meeting, and recited at the next, to the Directress, or to any young lady appointed by her for that purpose. The stated meetings are held on the second Saturday of every month at 3 o'clock in the afternoon. Absentees from the stated meetings of the Society to pay a fine of 12 1-2 cents; and a manager refusing to attend for three successive months, without giving a reasonable excuse, forfeits her seat in the board. All unnecessary talking and light behaviour are prohibited during the time of the meeting.

OFFICERS—Miss Margaret Rankin, *Directress*; Miss Mary J. Borland, *Treasurer*; Miss Isabella J. Kirk, *Secretary*.

MANAGERS—Miss Susanna Marsh, Miss Eliza Thorburn, Miss Margaret Rose, Miss Isabella M'Hinch, Miss Margaret Rich, Miss Sarah Rich, Miss Frances Shelton, and Miss Eleanor Boyd.

OBITUARY.

Within less than three weeks the Christian public have been called to mourn the loss of three eminent ministers of the Gospel,—the Rev. Dr. Nathan Strong, of Hartford, Connecticut, who departed this life on the 25th ultimo, in the 69th year of his age, and 43d of his ministry;—the Rev. Dr. Asel Bachus, President of Hamilton College, in this state, on the 26th ult. aged 51;—and the Rev. Dr. Timothy Dwight, President of Yale College, Connecticut, on the 11th instant, in the 65th year of his age and 22d of his Presidency.

These were all celebrated for learning, piety and usefulness. It is hoped that some competent pen will before long furnish the public with a just portrait of each of their characters, and the history of their lives, which may embrace a number of facts interesting to the Christian and literary world.

The loss of a useful minister of the Gospel is always a lamentable event for our sinful world; and in a country where there are so many pastoral charges vacant, and where the population is fast outstripping the new supply of ministers, such bereavements are peculiarly to be deplored, and ought to be subjects of solemn anxiety and prayerful consideration to those who feel an interest in the cause of religion.

The losses to the two Seminaries of learning above named, will also be deeply felt, and the vacancies occasioned by this stroke of Divine providence cannot be suitably supplied without depriving some of the most important stations in the Christian Church of some of its most useful pastors.

Under such afflicting dispensations it behooves Christians to be humbled under the mighty hand of God in his sovereign but righteous dealings with our sinful race, and to be earnestly engaged in supplicating the Lord of the harvest to send faithful labourers into his vineyard.

The Rev. Mr. Frey delivered his first Lecture to the Jews on last Lord's day evening in the North Dutch Church, from Genesis XIII. 8. *Let there be no strife, I pray thee, between me and thee—for we be brethren.*

These lectures will be continued as before mentioned.

THE

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AMERICAN SOCIETY FOR EVANGELIZING THE JEWS.

In one of our preceding Numbers we led our readers to expect, at no distant period, an account of the measures which have been pursued in this place for some time past, to devise a plan for engaging Christian zeal and benevolence in the important work of attempting to evangelize the Israelites dwelling among us. We have thought it adviseable to defer the publication of the steps which were taken from time to time on this subject, until they should assume a systematic and settled form. These proceedings having lately resulted in the organization of an Institution for the purpose of prosecuting the object with method, permanency, and efficiency; and the following statement of the origin and formation of that Society, together with its Constitution, and an address to Christian brethren on the subject, having been ordered to be published, we embrace with much pleasure the opportunity of realizing the expectations, and, we trust, rejoicing the hearts of many of our readers, by now presenting them with these particulars.

Statement of facts respecting the origin and formation of the Institution.

WHILST Societies have recently been organized in Britain, with auxiliaries in other parts of Europe for the conversion of the Jews, the Church of Jesus Christ on this side the Atlantic, has hitherto done nothing, or next to nothing, to recover and restore to the fold of its Saviour that once distinguished, now dispersed, but still wonderful people.

A solemn statement of these facts was laid before the Consistory of the Reformed Dutch Church in the city of New-York by one of its members, on December 2d, 1813; which being duly considered, it was

Resolved, "That this object is worthy, in the opinion of the Consistory, of the attention of the Church, and that it be recommended to the Rev. Classis of New-York to take the subject into their serious consideration, and by the appointment of monthly lectures, or in such other mode as to them may seem meet, endeavour to promote the conversion of the Jews, provided the measure appears to be proper, seasonable, or in any degree attainable."

At an ordinary meeting of the Classis of New-York, held in the city of New-York, October 13, 1814, the following minute was entered on their records, namely, "the resolution of the Consistory of New-York brought forward at the last ordinary meeting on the state of the Jews having been considered,

Resolved, That a Committee be appointed to inquire whether any, and if any, what extra means can be adopted by Classis, to effect the great object contemplated in that resolution, and

That said Committee be empowered to devise and mature a plan on that subject, to be laid before Classis, as soon as may be practicable, for their approbation."

That Committee was accordingly appointed, and directed their attention to this subject without delay.

The first objects of that Committee were to ascertain

The number of Jews now residing in this city:

The disposition manifested by them toward their own religious institutions, and toward Christians:

Whether they were willing to receive religious instruction:

The best method of communicating such instruction:

What were the first steps taken for their conversion by the Society instituted for that purpose in London.

When they had obtained all the information they could procure on these points, a sub-committee was appointed to draft a report to be laid before Classis; owing, however, to the discouragement arising out of the inquiries of the General Committee in relation to the Jews, to the occasional absence of its members from the city, and other causes, the report above mentioned was not presented until the 18th of Sept. 1816.

Mr. Joseph Samuel C. F. Frey, who had lately been connected with the Society for the conversion of the Jews in London, and had recently and unexpectedly arrived in this country, was providentially present at that meeting.

The report submitted to the General Committee, and which embraced several plans for the conversion of the Jews, was approved, and ordered to be laid before Classis at their next ordinary meeting, which was accordingly done; and the same having been received, and entered upon the minutes of Classis, it was resolved, to adopt the first plan proposed in that report, the substance of which was to attempt the conversion of the Jews by instituting a Society for that purpose, embracing the whole Evangelical interest of this city. The Committee of Classis was then enlarged, and directed to use their influence without delay, for carrying that plan into effect.

At a meeting of a number of persons of different religious denominations convened, in pursuance of public notice, at No. 10 Garden-street, in the city of New-York, on Wednesday the 6th day of November, 1816, for the purpose of considering the expediency of forming a Society for evangelizing the Jews, it was unanimously

Resolved, That it is expedient to form a Society for that end. A Committee was then appointed to draft a Constitution and an Address to the public. At a meeting publicly called by that Committee the 30th of December, 1816, the Society was regularly organized, and the following Constitution and Address were adopted, and ordered to be published.

CONSTITUTION.

I. This Society shall be known by the name of *The American Society for evangelizing the Jews.* Its sole object shall be to make every possible and proper exertion, in dependence on the blessing of the God of Abraham, to bring the Jews to the acknowledgment of Jesus Christ of Nazareth as the true Messiah, and to the experience of the power of his grace.

II. Any person paying three dollars annually, shall be a member of the Society, or thirty dollars at one time, shall be a member for life.

III. The Society shall meet annually in the city of New-York, on the last Monday in December, at 10 A. M.—Fifteen members shall constitute a quorum for the transaction of business.

IV. At the annual meeting there shall be chosen by the Society, a Board of Managers, consisting of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and seven others: any five of whom shall be a quorum.

V. The Board of Managers shall conduct the business of the Society, enact their own By-laws, call special meetings, dispose of the funds, and fill vacancies in their own Board. They shall meet statedly the third Thursday of every other month, beginning with the month of January, at such place as they shall adjourn to from time to time, in the city of New-York.

VI. The President, or in case of his absence, the Vice-President, at the request of any two Managers, may call a special meeting of the Board.

VII. This Constitution may be altered by the vote of two thirds of the Members present at an annual meeting of the Society, on the recommendation of the Board of Managers.

OFFICERS.

Rev. Dr. *Philip Milledoler*, D.D. President.
Peter Wilson, L. L. D. Vice-President.
Mr. *John E. Caldwell*, Corresponding Secretary.
Rev. *Alexander Gunn*, Recording Secretary.
Mr. *Thomas Storm*, Treasurer.

Other Managers.

Rev. *John Williams*, Rev. *J. M. Matthews*, Rev. *R. B. E. M'Leod*, Rev. *John Knox*, Mr. *Isaac Sebring*, Mr. *Matthias Bruen*, *Mr. John Nitchie.*

[The Address will be given in our next.]

THE SUNDAY SCHOOL TEACHER'S GUIDE.

By the Rev. J. A. James, of Edgbaston, England.

Our readers will observe on the cover of this Number an advertisement of the above named work, which has lately been re-printed in this city for the "Female Union Society for the promotion of Sabbath Schools," and is for sale at their Depository.

Several Essays have been published in Great Britain, under different forms, on the subject of conducting Sunday School instruction. In some of them which we have had an opportunity of reading, we have seen many excellent hints and important directions for the guidance of Teachers in the performance of the duties connected with this beneficent undertaking; but have met with nothing which treats the subject in so profound, able, and interesting a manner as the work above mentioned.

After a short PREFACE, in which the design of the Treatise is stated to relate to the *moral*, not the mechanical part of the institution,—a summary account is given, in THE INTRODUCTION, of the rise, progress, and improvement of the Sunday School system.

The remainder of the book is divided into eight CHAPTERS, which treat—1st, of the object which the Teachers should have in view as the ultimate end of all their labours, namely, the salvation of immortal souls:—2d. the qualifications which every teacher should seek to possess:—3d. the manner in which they should discharge the duties of their office:—4th, their duties towards each other:—5th, the temptations to which they are peculiarly exposed:—6th, their discouragements:—7th, the most effectual means of keeping up the spirit of the office:—8th, motives to diligence in the work.

In discussing these topics, the judicious and pious author keeps constantly in view the all important idea, that this labour of love is calculated in its nature, and ought to be performed in such a manner as to advance the most exalted and beneficent purposes, involving not only the temporal, but the eternal welfare of its subjects. He represents the requisite qualifications of those who engage in the instruction, to be of a character much above what is supposed by many to be sufficient for the employment. *In order to promote the highest and the ultimate end* of Sunday School teaching, he considers it essential that the instructor "be a partaker of real religion," having an experimental as well as a theoretical acquaintance with the great truths of Divine revelation, and exemplifying them by a consistent walk and conversation. These, with other dispositions and acquirements of a subordinate kind, which ought to be possessed and exercised by all the teachers, are illustrated in a very luminous, forcible, and interesting manner.

In the developement of the important principles relating to character, temper, and conduct, which are constantly called into practice in the discharge of the duties of this office; and in the exposition of the various

difficulties, discouragements, temptations and trials to which the teacher is subject, there is displayed such a thorough and accurate acquaintance with whatever has a tendency to impart dignity, interest and usefulness to this system of instruction,—such an ardent desire to make it subservient to the best ends,—such discernment, accompanied with urgent and affectionate appeals to the conscience, in directing to the attainment of these ends, —as eminently to entitle the work to the very appropriate appellation of 'the Sunday School Teacher's Guide,' in the best sense of the term. In addition to this, there runs throughout the composition such a rich vein of engaging eloquence, that the teacher in perusing the work is irresistibly charmed into the love of his duty, while he is ably and profitably instructed concerning the mode of fulfilling it.

The Treatise is so good throughout, and so well calculated to be useful, that we should have been disposed to enrich our pages with a considerable portion of it, were it not for sale for the benefit of a charitable institution. We shall only insert the following passages as specimens of the work, presuming that they will suffice to prompt many of those who are engaged in Sunday School instruction, to procure that valuable little book, and use it as a directory to the duties of their office. We apprehend that very few of them will content themselves with a single perusal of it.

Extracts from the Sunday School Teacher's Guide.

Look round upon the crowd of *little immortals*, by whom you are constantly encircled every week; view them in the light, which the rays of inspired truth diffuse over their circumstances; follow them in imagination not only into the ranks of society, to act their humbler part in the great drama of human life; but follow them down into that valley, gloomy with the shadows of death, and from which they must come forth, "they that have done well, to everlasting life; but they that have done ill, to everlasting shame and contempt:" and while you see them plunging into the bottomless pit, or soaring away to the celestial city, say, what should be the ultimate *object of a Sunday School teacher's exertions?* P. 48.

The ultimate object of a Sunday School teacher should be, in humble dependence upon divine grace, *to impart that religious knowledge; to produce those religious impressions; and to form those religious habits, in the minds of the children, which shall be crowned with the* SALVATION OF THEIR IMMORTAL SOULS. P. 49.

To train them up in the way of sincere and undefiled religion, is an object of such immense importance, that compared with this, an ability to read and write, or even all the refinements of life, have not the weight of a feather in their destiny.

Sunday Schools, to be contemplated in their true light, should be viewed as *nurseries for the church of God;* as bearing an intimate connexion with the *unseen world:* and as ultimately intended to people the realms of glory with "the spirits of just men made perfect." To judge of their value by any lower estimate; to view them merely as adapted to the perishing interests of mor-

tality, is to cast the institution into the balances of atheism; to weigh them upon the sepulchre; and to pronounce upon their value, without throwing eternity into the scale. *P.* 50.

THE SALVATION OF THE IMMORTAL SOUL, a phrase than which one more sublime, or more interesting, can never drop from the lips or the pen of man, describes your last, and noblest purpose.

You may, it is true, impart a knowledge of letters, and teach the children to read even the book of God; but to be the instrument of writing his laws upon their minds, and inscribing them upon their hearts, is an honour to which without true piety you cannot aspire.—The teacher who is earnestly seeking the eternal salvation of his children, occupies a station as far above *his* level who seeks nothing more than their temporal advantage, as the angel flying through the midst of heaven is above the traveller who is toiling across the low and sandy desart. If I were to delineate, in picture, the emblem of a Sunday School teacher's duty and employment, I would represent Faith and Love, like the two angels that conducted Lot from Sodom, leading between them a poor child to the cross, and while one is directing his eye to the means of salvation, the other should be pointing him to the realms of eternal glory. But will this apply to you without decided personal religion? Oh no. If you are unconcerned about your own soul; if you gaze with a tearless eye upon the immortal ruins that lie within your own breast; how can it be expected you will mourn over the spiritual desolation you see in others? How can you teach an unknown God? How can you represent that Saviour as a pearl of great price, which to you is a stone of stumbling? Can you illustrate in what manner the principles of divine truth should constrain the conscience, and engage the affections; how they should become the elements of a new existence, and be breathed into the nostrils of the soul as the breath of spiritual life? what, this without experimental religion? No. Of all things it is most applicable to vital piety; to be taught, it must be *felt*. And as you will be without *ability*, so in the absence of this qualification, you will be equally destitute of *inclination*, to seek the highest object of the institution. Can you feel disposed to alarm, to stimulate, to admonish others, in reference to the salvation of their souls, when every word brings back upon yourself the keen reproach, "Physician, heal thyself?" A jealous conscience would not endure the insult; and to keep peace in your own bosom, you must soon abandon those favours abroad, which you refuse to bestow at home. If then you would start in the career of wisdom, and become candidates for a prize, which excites the ambition of two contending worlds, first become wise unto salvation for yourselves, and then, as from this mighty impulse, seek the eternal welfare of the children; "for he that winneth souls is wise." *P.* 67-8.

It is vain to deny, and useless to conceal, that the office of a Sunday School teacher, is attended with no trifling sacrifices of

ease and comfort, which unless they were previously foreseen, will, in all probability, soon drive them from the work. Should these pages meet the eye of any one who is about ignominiously to retire before the face of a few unexpected toils, I entreat him to consider the importance of the cause he is disposed to abandon. Let him meditate upon the worth of souls, and call up the interests of two worlds, which depend so much upon religious instruction, and then say, if he ought not to blush at the thought of retreating. Did the Son of God labour through a life of poverty, agonize in a death of torture, for immortal souls, and will you cast from you their interests because a little sacrifice of time and ease is required on the Sabbath? Can *you* pretend to fellowship with Christ? If selfishness has not chilled your blood at its fountain, let it rise into your cheek with the blush of holy shame, and be the signal from this hour for rallying your retreating benevolence. *P.* 94-5.

In some cases young persons have quitted their office *because there were none in the school of equal standing with themselves in life.* What! shall pride, that disgusting and destructive vice, be allowed admission to the field of mercy's sacred labours? What! must our very compassion be made dependent on the finery which the milliner, the jeweller, or the tailor can supply to a fellow labourer, in the cause of God and souls? That the frivolous and the gay should refuse to resort to a place where correspondent glitter is not to be found, is not surprising but to refuse to distribute the benefits of instruction to the ignorant, and the blessings of salvation to the perishing, unless we have by our side one as well dressed as ourselves, seems the very climax of all that is absurd in human pride. Is this then a cause which can be ennobled by the splendour, or degraded by the obscurity, of its native supporters? Is it not enough that you are employed as the almoners of God's richest gifts, and engaged for the benefit of immortal interests? The loftiest seraph that glows, and burns in the temple above, if commissioned by his God, would accept with gratitude the office you are disposed to vacate, and in teaching the knowledge of his exalted Lord, would think himself most honourably employed, though his pupils were the poorest of children, and his associates the poorest of teachers. If however you must have fellow-workers who are your equals or superiors, you have only to look up with the eye of faith, and you would find yourself surrounded with ministers and missionaries; prophets and apostles; the wise and good of every age, who have all been pursuing, though in another way, the same grand object as you are seeking. And even all this, what is it to the thought of being, although in the humblest sense, a fellow worker with God, and Christ, in the redemption of a lost and miserable world? *P.* 98.

Pride is a vice that does not dwell exclusively in kings' houses, ware only soft raiment, and feed sumptuously every day upon lofty titles, fame, or affluence: generated in the depravity of our na-

ture, it accommodates itself to our circumstances, and adapts itself to our taste: it is found as often in the cottage, as in the mansion; and never having tasted the richer viands of loftier elevations, feeds with avidity upon the lowest distinctions, which raise one man above another. Consciousness of superiority, whatever be the object of comparison, is the element of this most hateful disposition; and this may be supplied even from the office of a Sunday School teacher. *P.* 133-4.

A spirit of earnest prayer should be the living soul of all your conduct. While your eye is fixed upon the children, your heart should be lifted up to God. You should sit down as between them and the Fountain of Life, and, while opening by instruction a channel to their hearts, seek to draw the living stream by prayer from heaven.

'Tis astonishing what an effect is produced, even on our own feelings, by fervent prayer. It elevates in our minds, and endears to our heart, every object which it embraces. It is not the pleading of an hireling advocate, who, after the most eloquent appeals, receives his fee, and forgets his client; but the intercession of genuine charity, which is inflamed towards its object, by its own impassioned entreaties on its behalf.—Prayer will cherish all the tenderest sensibilities of the heart, and keep down the growth and influence of our natural selfishness. Did you come to the school every sabbath morning, like Moses from the mount, direct from the presence and the converse of God; bringing all the solemn tenderness with which you had supplicated for the children at the mercy-seat, what a character would be imparted to your deportment! The solemn air of eternity, irradiated with the beams of heavenly glory, would be visible upon your countenance; while the meekness of Jesus, and the mercy of his Gospel, breathed forth in all your language, would admonish the children, that it was not a time for them to trifle, when their teacher had come to them with a "message from God." *P.* 108-9.

Could you look at the aggregate of success, which has already followed these exertions, you would behold a scene which would fix your attention in silent wonder, or wrap your heart in transports of delight. It is a fact which abundant evidence confirms, that multitudes of children have already been converted to God, blessed for both worlds, and made happy for eternity, by means of Sunday School instruction. At the very moment when you are giving vent to the sighs of disappointment, and yielding to the influence of despondency, a thousand harps are struck in heaven by a band of glorified spirits, who received their first devout impressions in a Sunday School. Could you listen to their harmony, and gaze upon their beauty;—could you witness the seraphic glow which is diffused over their frame, and hear the rapturous praises which they pour forth to Him that sitteth upon the throne as often as they repeat the honoured name of their beloved teacher, discou-

ragement before such a scene would instantly vanish, and animated hope would fill its place. When you feel despondency creeping through your soul, send your imagination for one of these heavenly harpers, and by the song of her conversion, let her charm away the gloomy thoughts of your troubled breast. *P.* 140-1.

My fancy has sometimes presented me with this picture of a faithful teacher's entrance to the state of her everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown. Upon the confines of the heavenly world, a form divinely fair awaits her arrival. Wrapt in astonishment at the dazzling glory of this celestial inhabitant, and as yet a stranger in the world of spirits, she inquires, "Is this Gabriel, chief of all the heavenly hosts, and am I honoured with *his* aid to guide me to the throne of God?" With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, Dost thou remember little Elizabeth, who was in yonder world a Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by his own Spirit sealed the impression upon her heart in characters never to be effaced. Providence removed her from beneath thy care, before the fruit of thy labour was visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragance upon her character. Piety, after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality: and now behold before thee the glorified spirit of that poor child, who under God owes the eternal life on which she has lately entered, to thy faithful labours in the Sunday School; and who is now sent by our Redeemer to introduce thee to the world of glory, as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth to the world of grace. Hail, happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail, to the world of eternal glory! *P.* 165-6.

I can trace the scene no further. I cannot paint the raptures produced in the honoured teacher's bosom by this unexpected interview. I cannot depict the mutual gratitude and love of two such spirits meeting on the confines of heaven, much less can I follow them to their everlasting mansion, and disclose the bliss which they shall enjoy before the throne of God.

All this, and a thousand times more, is attendant upon the salvation of one single soul. Teachers, what a motive to diligence!

When the deeds of heroes shall be passed over in silence, or mentioned with reprobation; when poets, except those who have sung to the harp of piety; and philosophers, except such as have

employed their researches to manifest the glory of the first cause, shall sink down without distinction in the general mass, then shall the holy useful teacher, attended by the children he had been the means of reclaiming, be presented before the face of an assembled universe, arrayed with infinite honour and glory; not the mighty host of patriarchs and prophets,—apostles and evangelists,—reformers and martyrs,—ministers and missionaries, pressing to receive their crowns, shall throw *him* into obscurity, or deprive *him* of his reward: but amidst surrounding millions he shall stand single and apart to receive the public plaudits of his judge: "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me. Well done, good and faithful servant, enter thou into the joy of thy Lord." *P.* 180.

We suspend our Extracts from the Appendix to the Twelfth Report of the British and Foreign Bible Society, for the purpose of inserting the following more recent intelligence respecting the progress of the Bible cause on the other side of the Atlantic.

Letter from the Rev. J. Paterson, Petersburg, June 16, (*O. S.*) 1816.

YESTERDAY the Russian Bible Society held its Third Anniversary in the Taurian Palace. At the appointed hour the Hall was nearly full: many strangers were present; and, among others, the eminently worthy representative of the British nation, and of the British and Foreign Bible Society, the Earl of Cathcart. When his Lordship came into the room, he pressed my hand, and, looking round on the company, observed, "Here we behold men of all nations assembled." "Yes," I added, "and for the most glorious purpose of sending the Bible to all nations." Our noble President, Prince Galitzin, took his seat at the head of the table, supported on the right by that distinguished Prelate, the Archbishop Michael, and on the left by the Roman Catholic Metropolitan. The President opened the Meeting with a short but peculiarly excellent speech. The Secretary, Mr. Papoff, then read the Report—a most interesting document, in which, to show the progress made by the Society in its means, and in its work, a comparison was stated between the two first years of its existence, and the last year. One hundred and fifty-seven thousand one hundred copies of the Scriptures have been printed, are in hand, or about to be printed, in thirty editions, and sixteen different languages. Besides which, translations are preparing in the modern Russian, and Matthew and John finished; and in the Turkish with Armenian characters, of which Matthew is nearly finished: these will make the number of the languages eighteen. Facts were mentioned, and extracts of correspondence read, which proved that the divine blessing had rested in an eminent degree on the Society's endeavours to distribute the Holy Scriptures. The poor have thereby been en-

riched, the bands of the prisoner loosened, the sick and the dying comforted, the prodigal reclaimed, and the heavenly pilgrim strengthened for his journey, and enabled to proceed on his way rejoicing. Nominal Christians, who, in consequence of their being deprived of the light of divine revelation for centuries past, either worshipped they knew not what, or were beginning to adore the works of their own hands, or to pay their devotions at the shrine of the false prophet, have seen a light shine in a dark place, until the day dawn, and the day star arise in their hearts. Heathens and Mohomedans have seen the star in the east, which in due time will lead them, through the tender mercies of our God, to the Child born, and the Son given. Such are the facts, my dear friend, contained in this Report. I wish you could with me have taken your seat behind our noble President, where you would have had the whole of this august assembly in view, and, although you would have heard these facts detailed in a foreign language, you would yet have read, in the countenances of all present, men of all nations and confessions, in a language you perfectly understand, the full import of what was detailed, in the expressive looks of astonishment and joy, of gratitude, praise, and supplication. A tribute of just commendation was paid to our great and good Patron, his Imperial Majesty. What the British and Foreign Bible Society had done for Russia, was delineated in a manner which showed, that, in this god-like cause, there was a blessing in receiving, as well as in giving. The gratitude of the Committee, and of the whole assembly, was expressed towards the noble representative of your Society, and his Lordship evidently felt the honour done to him and his country. All was profound silence till the Report was finished, when expressions of congratulation ran through the whole assembly.

From the Rev. R. Pinkerton, Moscow, April 6, (*O. S.*) 1816.

THROUGH the kind hand of our Lord upon me, I again find myself in the midst of Moscow, and rejoice exceedingly to behold this ancient city so rapidly rising out of her ruins in new splendour. There is an astonishing change in the appearance of Moscow, since I was here last year. Most of the brick buildings which were burnt down, are now re-built; many with great elegance; and though the vacancies between these buildings, formerly covered with wooden houses, be still numerous, and some extensive, yet these are daily becoming fewer, by the erection of new brick and wood houses. There is no part of the city now where the marks of devastation remain so apparent as on the walls and towers encompassing the Kremlin. The number of inhabitants is at present about 250,000. The affairs of the Bible Society here, are in a most prosperous state.

From the same. Moscow, May 3, (*N. S.*) 1816.

I HAVE this day had the very great pleasure of attending the Third Anniversary of the Moscow Bible Society. The Meeting was held in a large hall of the newly re-built palace of the late Metropolitan *Platon*, and, notwithstanding the very unfavourable state of the weather, was numerously attended, and graced by the presence of the first men in this city, both clergy and laity. The Archbishop Augustin pronounced a most animating and appropriate Speech, in which he dwelt, with much eloquence and feeling, on the desolated state of this metropolis, when the Society was first founded, and on the great efforts which, by the blessing of God, it had been enabled to make, to compensate, with the treasures of revelation, the losses which so many then sustained—to feed the fatherless and widows; bind up the broken-hearted; and administer comfort to the afflicted, by the distribution of that spiritual food, balm, and consolation, with which the Holy Scriptures abound. He displayed, in striking colours, the wonderful love of God to our generation, who, when infidelity, with all its train of iniquities, and wars, and confusion, and desolations, had deluged the land of Christendom with the blood of its inhabitants, was pleased, amidst this awful scene of human wo, to raise up shining witnesses to the truth, by the establishment of Bible Societies in so many different nations, and to crown their exertions with such distinguished success, in disseminating the glorious Gospel of mercy and peace. The Speech of the Archbishop made, visibly, a deep impression on the numerous audience, and prepared their minds to listen with attention to the detailed Report of the Committee; from which the following is an extract:

"Numbers of our countrymen flock daily to the Depository, to purchase, or gratuitously to obtain, the Holy Scriptures, in the Slavonic language. Before the edition was published, certain persons are known to have sent expressly to Moscow, from a distance, to get information when it would be possible for them to obtain a Bible: others, with not less importunity, have repeatedly sent letters, with money inclosed in them, begging for one Bible, at least, for the use of several families! Such is the spiritual hunger of our fellow-countrymen for the word of God, which makes known to us salvation through Jesus Christ! It is only necessary to behold with what anxiety the poor, yea, the meanest of the people, endeavour to obtain the divine Book, containing the testimony of the love and mercy of the Most High to the children of men, in order to be convinced of the salutary effects of Bible Societies, and the necessity that existed for their establishment. Parents earnestly beg for the Scriptures to instruct their children; the aged, to receive comfort and support in their declining years; the rich, to confer them upon orphans and widows; and the benevolent, to bestow them on such as are sick, and unable to pay. All these persons seem to ascribe to the Bible such a divine power,

to consider it as such an invaluable blessing, that we have much cause to exclaim, in the words of our great Redeemer: Blessed are they which do hunger and thirst after righteousness, for they shall be filled. The Bishops of Ekaterinaslof, Koursk, Tobolsk, and Irkutsk, desirous of blessing their respective flocks by the distribution of the sacred Scriptures, have ordered a great number of copies for this purpose."

From the same. Simpheropol, May 31, (*O.S.*) 1816.

THOUGH fully persuaded that the intelligence of the establishment of a Bible Society in any spot on the surface of the globe, will ever prove cause of the most lively gratitude and joy to the Members and Friends of the British and Foreign Bible Society, yet surely when they hear that a Branch of this noble Institution has been planted, and is taking root in the centre of a moral wilderness, such as that from whence I now address you, their feelings of joy must be peculiarly excited, and their faith in God's promise confirmed. Of the planting and watering of such a Branch in this city of the peninsula of *Tauridia*, amidst a population of 200,000 Mahomedans, and 100,000 Christians and Jews, I have the great happiness this day to inform you. This auspicious event for the inhabitants of the Crimea, took place this afternoon, in the presence of a large meeting of the most respectable persons of this city, of all religious confessions. The Meeting was opened by a chorus of sacred music; after which his Excellency the Privy Counsellor *Gegulin*, late Governor of the Crimea, a man universally honoured and beloved, rose, and in a most pathetic and appropriate speech, explained the object for which the audience were assembled. The number of Subscribers to the *Tauridian Branch of the Russian Bible Society*, is already upwards of 200, of whom 76 are Mahomedans, and five *Caraite Jews!* The Catholic Priest informed me, after the Meeting broke up, that he needed not fewer than 300 copies of the Bible immediately for the colonists established in different parts of the Crimea. A gentleman who has much to do among the Tartars, assured me, that many demands had been made of late for Tartar and Turkish Bibles, and that in the ancient Tartar metropolis, *Bakcheserai* alone, he could dispose of at least 200 copies.

JUVENILE DEPARTMENT.

A child's reflection.

BEHOLD my affectionate parent, viewing, with anxious thought, his tender offspring. Concerned for our present happiness and future felicity, I hear him, with tender emotions of soul, begging the Divine Benediction to be bestowed on his family,—fearing he should be called to leave us in the wilderness without the guide of our youth; committing us, with the most affectionate concern, to the care of God his Saviour, entreating his favourable protection! I sit and hear his valuable instructions—warning us of the

evil of sin, and of the snares of the world! O that each of us paid proper attention to his pious counsel! I read in his countenance the deep concern he feels lest his advice should be lost, and our precious souls undone! I view his exemplary conduct to win our affections to the ways of God, and to endear the precious word of truth to us, which is the stimulus and rule of his practice.

What gratitude is due—what love should we show—and what obedience should we render to such a parent and friend!—and how does my heart pity those parents, whose affectionate care and anxious solicitude are neglected, or treated with disrespect! How do I pity those children living in heathen countries and elsewhere, who have no such concern exercised by their parents, no such admonitions, no such example shown, and whose everlasting welfare is neglected and forgotten! Their parents, living without God in the world, either totally neglect their charge, or, if they correct their children, it is not from any concern for their best interest, but to gratify their own revengeful temper, which is irritated by something done or said by the child, to which, perhaps, he was encouraged by their example; and which probably, would have given them pleasure at another time, and have excited expressions of applanse. Perhaps, all the family is in gross darkness! The house, the word, and ordinances of God are neglected —no prayer used—no knowledge of the state they are in, or of the way of salvation. O, what a wretched scene! O what obligations am I under to my pious parents, who care for my soul, and who discover their concern in so many endearing forms!—How thankful am I that Managers and teachers of Sunday Schools are increasing in their concern and zeal for the welfare and happiness of numbers of those wretched objects, who are otherwise in a hopeless state! and are searching them out from their cells of mental darkness—their scenes of helpless misery, to teach them to read the word of life, and to feed them with knowledge and understanding! Go on and prosper, ye devoted servants of the Lord! Take the charge of the souls of those spiritual orphans, and bring them up in the nurture and admonition of the Lord! They cannot recompense you; but you shall be recompensed at the resurrection of the just!

From the Christian Monitor.

VIEW OF THE STATE OF RELIGION

In the Churches under the care of the Synod of Virginia.

CHRISTIAN BRETHREN—After a free conversation upon the state of religion, we are happy in being able to congratulate the churches under our care, upon the general prosperity of our charge. At the same time, we would earnestly desire to render our devout acknowledgments to the great Head of the Church, from whom the blessing is derived, and to whom the praise is due.

We have to lament, indeed, that some of our congregations appear to have grown remiss and negligent in their attendance upon the ministry of the word; and we would solemnly exhort all such

to *be zealous and repent*, lest the anger of the Lord should rest upon themselves and their descendants to the latest generations.

On the other hand, we have been consoled and refreshed by the intelligence, that in many of our congregations there is a silent and gradual progress in the things of religion. The number of praying people is increasing—family worship is observed—the children are catechised—the walk and conversation of members are in some good measure such as become those who *profess godliness*—attempts are making to establish Bible Classes and Sunday Schools—societies are forming for the support of missionaries and candidates for the Gospel ministry—and the general interests of religion are pursued with increasing diligence and zeal. Such is peculiarly the case in the congregations of Norfolk, Petersburg, Winchester, Leesburg, Fredericksburg, and Richmond.

In some other of our churches also, the state of things is still more encouraging. In that of Winchester an unusual degree of religious excitement has prevailed for some time past, and many have been added to the church, of such we trust whose names are in the book of life. In that of Leesburg too, there is reason to hope that the Lord has heard the cry of his people, and is visiting them in mercy. Several have already been anxiously awakened to a sense of their sinfulness, and led to seek salvation through the righteousness of Christ. A deep and solemn attention to the means of grace is still prevailing, and many are anxiously inquiring *what they shall do to be saved.*

We are further gratified to learn, that several new churches have been erected within our bounds, and that the number of those who attend upon their service is generally increasing. We are also particularly pleased to hear, that there is a fair prospect of organizing a new congregation in the county of Princess Anne, under circumstances that promise to advance the interests of religion in that section of the state.

In addition to these interesting notices, we are most happy to observe that the Theological Seminary under our care continues to enjoy the blessings of Heaven. The contributions to its funds for the year past, have been unusually liberal; and the number of its students is constantly growing. At the same time, associations of pious females and others are forming around us, still further to enlarge its resources and extend its usefulness. But above all, it affords us the highest satisfaction to find that candidates for the Gospel ministry are becoming more numerous than at any former period, and that our churches may soon enjoy the benefit of their labours.

Notwithstanding these flattering prospects, however, we have but too much reason to apprehend that many parts of our state are almost destitute of the means of grace. There is indeed a woful famine of the word of the Lord in many corners of our charge, and the cry of souls perishing for lack of knowledge is in our ears.

In several counties within our bounds the glad tidings of the Gospel are seldom heard, and the privileges of public worship, with the countless blessings that attend it, but rarely enjoyed. In the mean time, our population is rapidly increasing around us, and no adequate means of instruction are provided to meet the wants of the rising generation.

It is a consolation indeed, that in the midst of these discouragements there are some hopes of relief, and the means of procuring it are perhaps within our reach. In many of these places now overspread with moral darkness, the inhabitants are beginning to feel their way for the light of the Gospel, and may we not hope that *the day-star is rising in their hearts?* "Send us missionaries, let us hear the word," are sounds which come to us from a thousand tongues. And shall we then remain insensible under these afflicting appeals to our hearts, as men and Christians? Shall we turn a deaf ear to the cries of our own *kinsmen according to the flesh?* Shall we see them suffering and bleeding in the way, and pass by on the other side? Or shall we not rather regard their entreaties as the calls of Providence to redouble our exertions for the salvation of perishing souls?

We would therefore affectionately and solemnly call upon the members of our charge, ministers, elders, and brethren, to renew their diligence and zeal in the great work which God has confided to our care, the work of promoting the prosperity of his church, and cause, in our land. Let us come forward with united hearts and hands, with all the means that we possess, to provide missionaries, to diffuse religious knowledge throughout the community, and to extend the means of grace and the blessings of the Gospel in all the various modes which love and duty can suggest. At the same time, let us be careful to *purify our own hearts by faith*, that we may be better instruments for the work before us. And above all, let us be instant and fervent in prayer to Him from whom cometh all our help, that he *may send more labourers into his harvest*, and that the land of our charge, with the whole earth, may soon become as *a watered garden*, and as *a field which the Lord hath blessed.*

Signed by order of the Synod,

JOHN H. RICE, *Moderator.*

Fredericksburg, Oct. 30, 1816.

We have the satisfaction to announce, that the Board of Managers of *the American Society for evangelizing the Jews*, have appointed Mr. J. S. C. Frey to deliver Lectures statedly to the Jews in their behalf; and that Mr. Frey has consented to deliver one every Lord's day evening, in the North Dutch Church in William-street, the use of which the Consistory have kindly granted for that benevolent purpose.

The collections to be then and there taken up are to be for the use of the above named Society.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, January 25, 1817.* [No. 18.

MISSION TO THE CAFFRES.

[IN No. 15, we gave some interesting intelligence from South Africa, contained in two short letters from the Rev. J. READ, mentioning a missionary journey which he, in company with others from Bethelsdorp, had made into Caffraria in April last,—the joyful reception they met with from the people of that country,—and the design of establishing a mission among them, with the most encouraging prospects of success.

We now insert the continuation of that correspondence, in which Mr. Read gives *a narrative* of the above mentioned journey.

The details of this correspondence are considered by the conductors of the *Evangelical Magazine* of such importance, as to justify the occupying a whole sheet of the commencement of their November Number with them, to the exclusion of the usual matter.]

Narrative of the Journey of Mr. Read and others to Caffraria.

Bethelsdorp, May 21, 1816.

Honoured and dear Brethren,

I HASTEN so give you an account of our excursion into Caffraria; which, I doubt not, will be interesting, and cause every heart to glow with holy admiration at what the Lord is doing upon the earth. Surely the time is not far distant when 'all the ends of the earth shall see the salvation of our God.' You must bear with me in my details, and make what abridgments you think proper, before you print them.

We left Bethelsdorp on the 1st of April, and took a new route to Theopolis, by a road which our people were cutting, through immense woods, on the banks of the Sunday River, which was to make about six hours difference in the distance to that new station. We arrived at the New Ford at sun-set, and got safely through, though the water was so high that it came into the waggon; but the road being unbeaten, we spanned out*, to stay till the morning.

* The phrases *spanning in* and *spanning out*, signify putting their oxen to the waggons, or taking them off.

In the morning we overtook our people, twenty in number, who were making the road; and having spanned out, and breakfasted, we proceeded with them, and assisted to cut through the wood to get the waggons through; but with hard labour we could not accomplish our work until midnight, and were obliged to make large fires, by the light of which to cut down trees and level banks for the waggons. We could have waited till the morrow; but were afraid of the elephants falling upon us, and there was no way to escape. We saw two of those animals in the afternoon, at some distance from us; but met with no molestation. We were all very tired and hungry when we got through the woods. The young chief Tzatzoo conducted the worship; but when praying for the Caffres, he was so much affected, that another concluded for him. Although it was so very late, and all were much tired, few seemed sleepy; and I heard many before day-light in earnest prayer.

In the morning we examined the woods to be cut through, and thought proper to send the waggons over a mountain, to escape three valiies which were to be cut through. We cut through one, and towards evening another, of upwards of half a mile wide; and night coming on, we were obliged to continue there.

I had selected five persons to accompany Brother Williams, who had a knowledge of the Caffre language; four of whom were members of the church at Bethelsdorp. One of these, Jan Links, appeared at first very reluctant; but he said, the Lord had shown him his sin in such a manner, that he had been almost lifeless; and now, with great joy, he was willing to follow Christ wherever he should lead him.

On the third day we proceeded a great way; but suffered much for want of water, having had none since we left Sunday River. The pack-oxen and horses were dispatched to a fountain; but the water was so brackish that we could scarcely drink it; and we could not get fresh water till sun-set. This place was a resort for numerous wild beasts, especially elephants. A little after dark three soldiers of the 83d regiment met us;—they had heard of our approach, and were sent by the sergeant to conduct us to the post, where we arrived about an hour after. The officer was not at home. The sergeant tried to make us comfortable; but the only thing he had was a little wild mint-tea, and a good fire; but we soon set up our tent, and partook of the first regular meal since we had left Bethelsdorp.—We had service. Brother Williams preached in English to the soldiers, and I to our people in the Dutch language. There were two soldiers who said they had belonged to the Methodists, but had fallen away; and one openly confessed that he had never served God with a whole heart; and finding it impossible to serve both God and Mammon, he concluded it was best to return to the world; yet he said, he loved good people; and spoke highly of a Hottentot woman, a member of Bethelsdorp,

who was at the post with her husband, as being so zealous, that she was exhorting sinners, day and night, to come to Christ.

We left the post in the morning after worship, the oxen having been brought back that strayed in the night. We had to cut through a large bush to get down to Bushman's River; and then we were obliged to span out, to make a new road on the morrow, as the old one, running along the Bushman's River, was too dangerous,—the waggons being every moment in danger of falling from a great height into the river, similar to what is called *The Hell*, at Gout's River.

Saturday morning our people were divided into three parties:—One to cut a new road round a hill,—one to break a road through a rock, with iron crows,—and one to work off a slant with pick-axes. It was noon, therefore, before we could cross the river; and then we had to make a road up a mountain. Crossed the Kareeka River with difficulty, and arrived unexpectedly at Theopolis. Brother Barker had arrived a few days before, to remain there till my return from Caffraria.

After crossing the Bushman's River, one of our people ran among the bushes after a honey-bird; and was attacked by a buffalo, which wounded him in the head with his horn. We were at first alarmed, as it was thought that the blood could not be stopped; but some tinder being applied, this was effected. The man seemed unconcerned, and said he did not regard it, if it might but prove beneficial to his soul; that when the animal was upon him, he cried out to God, who had driven him away.

Sunday. The ordinances of the day fell to my lot; and my mind was peculiarly impressed with these words, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" From these words I spake at the Lord's table.

On Monday we thought of proceeding; but the rain kept us back, as our tents needed to be repaired. In fact, the sail of my waggon was torn into many pieces, so that it could not be used any more; and this was so much the worse, as it was borrowed.

On Tuesday, at noon, we got away, accompanied by Valentyn and Kobus Boezak, brother to Hendrick, who was a great shotsman: had much rain, and could not proceed far. Were obliged to span out before dark, and passed an unpleasant night.

We arrived at Graham's Town on Wednesday; and were kindly received by Major Fraser, &c.; all of whom wished us success; but seemed to think we should never return again, but be murdered by the Caffres.

We arrived at the time they were reducing the Cape regiment from 800 to 500 men; and I am sorry to say that there had been an order that none of these men should be permitted to go to the Missionary stations; but be obliged to enter into the service of the Boors. Some of the poor lads, who had been torn from Bethelsdorp by force two years ago, applied to me for help; but I

could only pity them, and write on their behalf; but, alas, to no effect!

On Thursday, we left Graham's Town; and spanned out upon the summit of Zuurberg, directly over Blaauw Krans, where we had a full view of Caffraria. From hence we could see a large chain of mountains, stretching from the Winterberg towards the sea-shore, dividing the Caffres from the Bushmen.—The country appeared from hence remarkably hilly; and indeed not a plain could be seen. My mind was deeply affected with the sight of this country. I had longed to see it with a strong desire, and to impart to the Caffres the Gospel. The way being open was a wonderful circumstance; but suggestions were sometimes made to my mind, that I should never cross the Fish River. Our journey, however, thus far was prosperous; and every one was eager to see the first Caffre. Brother Jan Links said he would begin to sing the praises of God to the first he saw.

The only horse I had, and which I called a *Missionary Horse*, was dead. I bought him for 50 rix-dollars eight years ago, and could afterwards have got 250 for him. He was considered one of the best horses in the district. I intended to have taken him with me to Caffraria; but the morning I left Bethelsdorp, sending for him from the field, found the wolves had killed him. I tried to hire a horse at Graham's Town; and sent off two of our boys to Blaauw Krans to fetch me one I had hired; but these not coming soon, we began to be alarmed, and the horses with us disappeared while we were praying; and we could not find them till next day at noon, nor did the boys return earlier. We felt thankful for the return of the boys with the horses, and set off, hoping to be in Caffraria on Lord's day; but halted at the bottom of the mountain to make signals on the morrow.

On Saturday, two men were dispatched to the end of the mountain to make fires, agreeably to an appointment made with the Caffres, who had been at Graham's Town; but we were in the evening greatly disappointed by their returning without seeing a Caffre. We were rather dejected; and being near the Fish River we were careful to tie the oxen and horses to the waggons by night, for fear of straggling Caffres. Three of the brethren, in the night, agreed to set off to Conga's Kraal, to procure a couple of Tolo as guides; and intended to return in the evening. They, therefore, set off early in the morning; and our hearts were lifted up for their protection. We had a prayer-meeting in the morning. I preached in the forenoon from Joshua 1. 12: words that had been for several days, at times, strongly on my mind. In the afternoon, we enjoyed together the Lord's Supper in the tent, and committed ourselves to God. Several were much affected. We had twelve persons with us; nine of whom were members of the church at Bethelsdorp, and whose prayers and supplications for the

Caffres were incessant. Brother Williams preached in the evening from Psalm xxv. 8, with much liberty.

On Monday we were in anxiety, because our people did not return; and our patience was nearly exhausted. In the afternoon, several elephants presented themselves in the bushes before us. Brother Williams rode to the top of the mountain to look out for the people; and the rest of us had a prayer-meeting. Brother Tzatzoo prayed last; and no sooner had he risen from his knees, than we saw the people approaching with Caffres, whom we received with great joy, every one being eager to converse with them. One was an intelligent man, and spoke good Dutch;—the other was astonished at the friendly reception we gave him; and said he was surprised that a white man should shake hands with such a black crow as he was. He said he could not say much that evening, for all was like a dream; but after he had slept, and knew it was reality, he should talk.

16th. We spanned in early; but going down a mountain, my waggon was overset; yet nothing broke, nor was any person hurt. The river was very deep, and the descent to it rocky and steep. The oxen of Brother Williams's waggon going too low, endangered the waggon's being upset, and although our hearts frequently misgave us, it was brought safely through, though, from the depth of the water, all our things were wet.

I had made a kind of vow, that if I got safely over the Fish River, I would offer public thanks to the Lord, and devote myself afresh to his service. As soon, therefore, as we had hung out our clothes, &c. to dry, we assembled, read a chapter; and three engaged in prayer, to thank God for his great goodness. Just as we were beginning our service, we found ourselves surrounded by about 100 Caffres,—the men armed with assagays; but, as soon as they had heard who we were, they laid down their weapons, and informed us that they were followers of Makanna*, who taught them to abstain from blood-shedding, theft, witchcraft, and adultery. Many begged of us; but one woman sat herself down to hear the word of God. She said she pitied the Caffres; for if they felt what she felt, they would have no desire to ask for beads, buttons, &c. but for the word of God. They followed our waggons a great way, while our people sang; and they seemed delighted. The poor woman left the waggons reluctantly.

We spanned out at a little distance from a kraal of Caffres, many of whom were present at worship; and our brother Tzatzoo prayed, for the first time, in that language, which seemed to have a good effect; and our people were busy till midnight exhorting, &c.

* Of this extraordinary man, frequent mention has been made in our publications.—*Ev. Mag.*

17th. We set off early, and on the road were joined by many Caffres; and at about 10 o'clock the waggons spanned out, near the kraals of the chief Golana, a man noted for courage and fierceness. A few of us had rode to a kraal to get milk. The chief ask d whether we were not afraid to come into their country; for, said he, if any of their people did but cross the Fish River to hunt, they were shot dead; and now we could see that they were not so cruel as the English. Their women were much frightened, and ran away, till they knew Jan Tzatzoo, who conversed long with them. One was a woman belonging to his father's kraal.

Returning to the waggons, we found Golana, and a great concourse of people with him. Golana told us, with great pleasure, what he had heard from Makanna; which was nearly the same as what we had heard from the Caffres the day before. Brother Tzatzoo preached to them in the Caffre language.

On our approach to the kraal of Kobus Congo, we were met by numerous Caffres, all of whom seemed delighted. Two women, hearing of the object of our coming, broke out into acclamations of praise, that God had heard their weak prayers; and now they rejoiced that their eyes were permitted to behold such men as we were! They cried out with tears, *Dankje! dankje!* (thanks! thanks!)

On our arrival at the kraal, Kobus Congo, two of his brothers, and about 20 of his chief men, were ready to receive us; and each reached out his right hand, and shook hands with us. We then had a conference; when the chief asked me the object of our coming into the country. I told him, that he knew that Jankanna (Dr. Vanderkemp) had been in their country, but had been obliged to leave it; but now the Gospel was sent to them again: that Jankanna had always prayed for them, but the door had been shut: that God had now opened the door; and Government had given permission for Mr. Williams and Tzatzoo to come and instruct them; and that we wished to know his mind upon the subject. He said he was but a young captain; and although he was much pleased, he could not give his sentiments till the other chiefs had been consulted; and being asked whom he meant, he answered Geika, Slambi, and Makanna. We asked him if he would accompany us as far as to Makanna. He said he would consult his people, and give an answer next day. Golano urged, that Kobus should use every endeavour to get a Missionary among them. The young chiefs asked for presents; but said they would wait till the other Caffres were gone, otherwise they would insist on having a share; therefore, after service in the evening, I gave them a looking-glass, three knives, three handkerchiefs, and three pieces of copper; for which they were very thankful. They staid with us till after midnight, and then left us, reluctantly, to go to rest.

(To be continued.)

MISSION TO THE SENECAS.

Extracts from an account of a Missionary tour among the Seneca Indians, lately made by the Rev. Timothy Alden, President of Allegany College, in Meadville, (Pennsylvania.)

From Owen's ferry on the Connewango, about fourteen miles above its confluence with the Allegany at Warren, to the first Indian huts, is twelve miles, ten of which is a new and excellent waggon road over a lofty ridge of easy ascent, but through a dreary wilderness without one human habitation. After riding most of the day in a cold and continued rain, we were glad to find a shelter in the cabin of Peter Crous, who lives on the banks of the Allegany. Here we experienced "no little kindness." Our host, a German by birth, was taken in the revolutionary war at the age of fourteen years, and was adopted as one of the Seneca tribe. He appears in the Indian costume, and with his ears slit. His habitual language is that of the soft, melodious, and truly Ionick Seneca; yet he is able to converse in the English. His squaw is a well behaved, neat, and industrious woman, and they have a numerous family of fine looking children. He gladly received one of our Bibles, of which we took a number from our Bible Society for distribution. Although he cannot read; yet his children are learning, and he expressed the hope of one day profiting, through their aid, by the contents of this sacred book.

The following morning we bent our course down the Allegany, in a narrow foot path through the woods, seven miles, to Cornplanter's village. The site of this, which comprises about a dozen buildings, is on a piece of first rate bottom land, a little within the limits of Pennsylvania. It was grateful to notice the present agricultural habits of the place from the numerous enclosures of buckwheat, corn, and oats. We also saw a number of oxen, cows, and horses; and many logs designed for the sawmill and the Pittsburg market.

Last year, the Western Missionary Society, at the urgent request of Cornplanter, established a school in this village, the present master of which is Mr. Oldham. We repaired to his house and were kindly entertained. Cornplanter, as soon as apprised of our arrival, came over to see us, and immediately took charge of our horses. Though the chief sachem of his tribe, and having many around him to obey his commands; yet, in the ancient patriarchal style, he chose to serve himself, and actually went into the field, cut the oats, and faithfully fed our beasts, from time to time, while we continued in the place.

On our first introduction to him, I told him I was a *jis-te-a-je*, the name, in his language, by which clergymen are known. A meeting was appointed at the school-house in the afternoon, which was well filled, mostly by Indians, neatly clad, though, in some instances, with a display of stars and other ornaments, for which they have a great predilection. A more attentive audience I

never had. During prayer, Cornplanter's lips, as it was afterwards remarked, were in continual motion. How much of what was delivered was comprehended, I cannot state; yet, it is supposed these people understand much more of the English than they in general, are willing to acknowledge, though they show a reluctance at conversing in any language except their own.

We visited the school, and were much gratified at the order, attention, and proficiency of the pupils. At the time we were there, it consisted of eleven Indian boys, from ten to fifteen years of age, and eight or nine white children. It is altogether owing to the exertions of Cornplanter, that any have been persuaded to send their children to the school, though instruction is gratuitous, and little rewards are occasionally bestowed on it for encouragement. However, some begin to feel interested in this establishment, and, to induce their boys to attend it, give them a severe task in some kind of work, which they must perform, as the only alternative, if they refuse to go to school. This regimen has had a good effect, and the boys are become attached to their instructor, a worthy, pious man, and to the business of learning. They now spell words of four and five syllables remarkably well, considering all circumstances, and some are beginning to read easy lessons without spelling.—The government of the school would be an irksome task but for the aid and sanction of the noble spirited chief and of the parents of the scholars. On the whole, this institution is in as flourishing a condition as one could reasonably expect. It lies much upon Cornplanter's heart. He says he often prayed to the Great Spirit in reference to such an institution for the benefit of his benighted tribe, before it was established, and that he still prays to him for its prosperity.

The success attendant on this attempt has induced the Missionary Society to contemplate fixing another Indian seminary at Cold Spring, fourteen miles further up the Allegany, where there is a more numerous population.

Cornplanter is not only desirous that the youths of his tribe may be instructed in useful learning, but he now wishes for the light of the Gospel. It was his particular request, that a minister might be sent to his settlement to teach the religion of Jesus. In accordance with his views, the Society has repeatedly directed its Missionaries into his country.—How much is it to be regretted, that no preacher of the Gospel is to be found who can address the Senecas in their native tongue! It is not to be expected that one half of the effect should be produced by the medium of any interpreter. Why cannot some one be procured, of the right faith, knowledge, and zeal, to devote his life to the spiritual interests of this tribe? If such a person were to reside with this people, instruct their children, learn their language, and preach in it the doctrines of grace pure and undefiled, who can calculate the blessings, which, there is reason to believe, would ensue? How

many precious and immortal souls would be brought from the darkness and delusion of heathenism into the glorious light and heart-cheering truths of the religion of Jesus! If, however, no one, in this happy day of Missionary efforts, is to be obtained in any of our schools of the prophets, destined in Providence for fulfilling the wishes of Kiendtwolike, let us indulge the hope, that some of the promising pupils of the school in his village are to become the future, able, and successful Missionaries of his nation.

Last year, at a council of the tribe, Cornplanter made an eloquent speech of two hours' length, in which he gave a lucid history of his life. He stated that his father was a white man from Ireland, and that his mother was a Seneca; that he had always been attached to the tribe; that he had been zealous in their way of worship; but, that now he was convinced they were all wrong; that he was determined to devote himself to *the way, in which the ministers walk*, meaning the Christian religion. *I know*, said he, *that we are wrong. I know that they are right. Their way of worshipping the Great Spirit is good. I see it; I feel it; I enjoy it.* In this happy and persuasive manner did he, with his imperfect knowledge, plead the cause of Christ.—In one part of his animated address, when speaking of his former views and habits, his language seemed to be like that of Paul giving a representation of his pharisaick zeal in opposition to Christianity; in another part it was like that of Joshua stating his pious resolution to the tribes of Israel at Shechem. How much of the Gospel plan of salvation this venerable sachem understands, it is difficult to ascertain; yet, from the speech already noticed; from his subsequent, as well as previous occasional remarks, so far as collected and comprehended; from his discountenancing the annual sacrifices, to which most of his tribe is still attached; from the demolition of the idol, a few years since, which was long a conspicuous object of adoration in his village; and, especially, from his late exertions for a preached Gospel, is there not reason to conclude, that the Holy Comforter has so enlightened and prepared his mind, that he only needs an explanation of the religion of Jesus, to embrace it with all his heart?

Cornplanter has been the greatest warrior the Senecas have ever had; yet he has always been remarkable for his humane treatment of the women and children of his enemies, who, at any time, have fallen into his hands. He is a man of strong mind and masterly eloquence. At the treaty of Fort Stanwich, he greatly distinguished himself by his talents and address, insomuch that, by general suffrage, he has ever since held the first place of power among the chiefs of his nation.

He appears to be about sixty-eight years of age, and five feet ten inches in height. His countenance is strongly marked with the lines of intelligence and reflection. Contrary to the aborigi-

nal custom, his chin is covered with a beard three or four inches in length; and, upon his head, are many of the blossoms of age. His house is of princely dimensions, compared with the generality of Indian huts, and has a piazza in front. He is the owner of thirteen hundred acres of excellent land, six hundred of which encircle the ground-plot of his little town. From the United States he receives annually, according to stipulation, two hundred and fifty dollars, besides his proportion of nine thousand dollars equally divided, one half in goods, and one half in money, among those of every age and condition in the tribe.

The following is a list of the names of some of the Seneca chiefs.

Ging-guesh-tah, Big Smoke; Ah-guah-di-e-a, Hot Bread; Sau-kin-ju-oh, Big Fish; Se non-je-woh, Big Kettle; Ki-o-da-gu, Settler of Disputes; Sha-dik hau, Tall Chief; Te-gi-end-hah, Black Snake; Ken-juh-qua-de, Place of Many Fishes.

Cornplanter's brother, called the *Prophet*, a man of small influence, lately deceased, was known by the high sounding name of Gos-kuk-ke-wa-na Kon-ne-di-yu, Large beautiful Lake.

Free School Association of Elizabeth-town, (N. J.)

[We have lately received the Annual Report of the Board of Directors of that Institution, and have the pleasure to present to our readers the following extracts from it.]

The School for People of colour, which had been commenced, prior to the last Annual Meeting, has continued and flourished through the year.—The number which has attended this school has averaged about eighty. This number is composed of persons of both sexes, and of all ages. According to the report of the Superintendant of this school, the scholars in it are at present divided into seven classes, besides several who are learning the alphabet, or beginning to spell in words of two letters. The first class consists of twelve, who read well in the Bible. In the second class are twelve, who commenced reading the Bible two months since, and have made great improvement, so that three or four of them are able to enter the first class. In the third class are eight, who three months since were spelling in words of one or two syllables, and now begin to read in the Testament.—The fourth class are about as forward as the third. The fifth class can spell, without a book, words of four and five syllables, and some of them begin to read. The sixth class can spell in words of three or four syllables. The seventh class began the alphabet about four months since, and now begin to spell quite well. Several of the first class have learned the history of the Gospel of Matthew, and most of those who can read have committed to memory a portion of the New Testament.

The Board would further Report, that in January last was commenced a school for the instruction of White Female Children. The report made to the Board by the Superintendant of this school, gives such an interesting view of it, that the Board beg leave to present it almost entire.

The number of names registered in the Superintendant's book, amount to 130; but those who regularly attend are not more than 100. The Superintendant has to lament that those who are most deficient in their attendance, belong to that class which most need instruction. Want of proper clothing is the uniform excuse given by the parents for their absence. It will be proper here to remark, that between 30 and 40 new scholars have been added to the school in consequence of the teachers having visited the respective districts assigned them.

All the scholars of the first and second classes regularly receive a lesson in Bible history, commit to memory portions of the New Testament or Psalms, a lesson in the Catechism, several Hymns, and the texts of the preceding Sabbath, with the divisions of the sermons.

One of the scholars of the classes has proceeded in Bible history through the Old Testament, and as far as the 12th chapter of Luke in the New; has committed to memory the Book of John, and the first 30 Psalms, together with the 119th Psalm. Another has progressed in Bible history as far as Josiah; several have recited to 2d Samuel; and all have learned as far as Numbers. One has committed the Westminster larger catechism to memory; another the episcopal catechism; andthe majority the Gospel by John.

The regular lessons of the third and fourth classes are, the Catechism, Divine Songs, Portions of the New Testament, Bible History, and the Texts.—One of the scholars of these classes has committed to memory the Westminster larger catechim to the Commandments, Christ's Sermon on the Mount, ten chapters in John, and recited Bible history to the 12th Chapter of Exodus. Another has gone through the Westminster shorter catechism, committed 18 chapters of John, and recited 126 chapters in Bible history. Another has committed the whole of Solomon's Song, and recited Bible history to Numbers. Ten have committed the Westminster shorter catechism; and most of them have recited through Genesis, and some nearly through Exodus.

Most of the children of the fifth class were unable to read when they entered school. Several now read with some degree of facility, and all have made considerable progress. They usually recite a lesson in the catechism. Some have committed to memory a number of answers, and one has gone through the Mother's Catechism.

The sixth class has been so recently formed, that it was considered unnecessary to draw up a report until the next examination. The Superintendant would, however, observe, respecting this

class, that none in the second division of it can read, and that the first division of it promises as rapid progress as any class in the school.

As it respects any special effects on the minds of the scholars—that their instructions have had further than to produce orderly and respectful conduct, the teachers can say but little. The lessons have been so numerous, and the time so limited, that opportunities have occurred but seldom to converse with their scholars, and endeavour to impress their minds with the importance of having their hearts affected by the truths they are learning. But these who have taken advantage of the few moments they have had occasionally to spare, report a degree of seriousness, and sometimes solemnity, that encourage them to hope, if they persevere, their labour shall not be in vain in the Lord. And here the Superintendant would remark, that the plan to be observed in future will afford the teachers an opportunity to devote more time to this interesting and important duty.

The Superintendant would take this opportunity to express her approbation of the teachers appointed by the Board, and of publicly thanking said Instructresses, for the respect she has uniformly received from them, and the alacrity with which they have, at all times, acceded to her requests.

In addition to the information contained in the above Report of the Superintendant, the Board would state, that each of the six classes consists of two divisions, each of which has a teacher, so that the whole number of teachers is twelve. To these, at the request of the Superintendant, six auxiliary teachers, one to each class, have been recently added, to assist the stated teachers when necessary, or supply their places when necessarily absent. The Members of the Board have occasionally visited this school, and recently attended a public examination of it, and they with pleasure embrace the opportunity to express not only their satisfaction, but their high approbation of the government, mode of instruction, and improvement of the school. Great credit is due to the Superintendant and teachers for the present prosperous state of the school.

The Board would further Report, that about three months since, there was commenced, under their patronage, a school for White Boys. The number in this school is about eighty. It is not yet properly organized, and it has been so short a time in operation, that the Board can say nothing more respecting it, only that they are now taking measures for its complete organization, which they hope will shortly be effected.

All the three aforementioned schools are taught on the Lord's day, immediately after the conclusion of public worship in the afternoon.

The board are happy further to Report, that they have been informed by the Superintendant of the Female School, that there

has been recently formed in the town a Female Adult School, consisting of 27 scholars, none younger than 14 years of age. This school is under the care of a Superintendant and four teachers, who have requested the Board to take it under their patronage, which has been done. This school is taught on Thursday evening. The branches which are attended to in it are, Reading, Writing, Arithmetic, and religious instruction.

The Board have with pleasure heard of the formation of two other Sunday schools within the bounds of the parishes belonging to the town, but as they are not under the care of the Board, and no communication has been received from them, no report can be made respecting their state.

The contributions to the funds during the past year amounted to 30 dollars 50 cents, and the expenses for books, printing, and and fuel for the schools, to 27 dollars 50 cents.

The Board cannot close this Report, without expressing their thanks to the Superintendants and Teachers, who have so generously devoted their time and labour to the Institution of the schools under the patronage of the Board. Thus gratuitously bestowing blessings upon others ; may they receive blessings manifold in return from HIM whom they imitate by their efforts to do good.

Signed by Order of the Board,

JOHN M'DOWELL, *President.*

WM. CHETWOOD, *Secretary*, pro tem.

Elizabeth-town, Dec. 10, 1816.

The Association, at their Annual Meeting, held December 10, 1816, elected the following gentlemen a Board of Directors for the ensuing year, viz.

Rev. *John M'Dowell;* Rev. *John C. Rudd;* *Jeremiah Ballard,* esq.; *William Chetwood,* esq.; *George C. Barber,* esq.; *Joseph Periam,* esq.; Mr. *Isaac Crane;* Mr. *Caleb O. Halsted;* Mr. *David Meeker.*

The Board elected the follwing Directors Officers of the Board, and of the Association, viz.

Rev. *John M'Dowell,* President ; Rev. *John C. Rudd,* Vice-President ; Mr. *Caleb O. Halsted,* Secretary ; Mr. *David Meeker,* Treasurer.

MISSION TO ST. DOMINGO.

This is a day of wonders!—the hand of the Lord is bringing great things to pass! There is a rattling among the dry bones in every part of the globe ; and there is an increasing demand for men of zeal, piety, and learning, to prophesy unto them. The fields every where appear to be whitening unto a glorious harvest. In the east and in the west, in the north and in the south, the noise of the workmen who are preparing for the building of the church, is on the increase. Surely the hearts of Christ's people must re-

joice; and they who have prayed ardently for the present appearances of hunger and thirst after the bread of life, must now be equally animated in ascriptions of praise on beholding the dawn of light which hath arisen on many dark regions of the habitable globe; and, among others, on this interesting island. The hearts of kings and rulers are under the divine control; and we trust that it is He who hath put it into the heart of Christophe, who assumes the title of Emperor of Hayti, to allow, yea, authorise an application to the friends of religion in this highly-favoured land, to procure learned and pious men, to go there as teachers and preachers of the Christian religion. It is a peculiarly delicate affair, under the political circumstances of the two countries; and we trust it will be managed in a proper manner, so as to keep clear of giving offence to the government there, in a political point of view. Mr. Wilberforce is the man who, as the friend of slavery-abolition, is pointed out to recommend proper persons for this highly important mission. The design seems to be truly wise: a sort of college is to be formed, with professors for the learned languages; and shoolmasters for the lower orders, all paid liberally by the government of St. Domingo, are to be procured. A pious and discreet native has been in England, to make this arrangement with Mr. Wilberforce, and is returned for a time, to make more mature preparation, and to return to England, to complete the work. We must say, that we wish him success in the name of the Lord.

[*E. Mag.*

JUVENILE DEPARTMENT.

THE EXAMPLE OF JESUS CHRIST, AT TWELVE YEARS OF AGE,

Proposed for the Imitation of Young Persons.

'When he was twelve years old (and so, according to the Jewish custom, was considered as subject to the law) he went up to the temple with his pious parents to celebrate the passover; and, upon that occasion, he showed the most zealous attachment to the house and service of God. His parents and relations were returning home, while, unknown to them, he still remained at Jerusalem. After a painful search, they found him on the third day amongst the public teachers of religion, listening to their instructions, and requesting their answers to his inquiries; and, by his profound understanding in divine things, exciting the astonishment of all who were present. When his mother had expressed her wonder at his conduct, as having occasioned them many anxious fears, he replied, with a zeal far beyond his years, 'Wist ye not that I must be about my Father's business?' Yet he did not renounce his obedience to Joseph and Mary, or despise them on account of his own superior rank or abilities; but, with all filial regard and submission to their authority, he went down to dwell with them at Nazareth.

'Here then we have an example that may be proposed to all; but which more especially demands the attention of young persons; therefore, we call upon such to contemplate the amiable conduct of Jesus at that early period. Do not the same dispositions, which he possessed, become you also?—and do you, who are only twelve years old, acknowledge your obligations to worship God and frequent his ordinances? Is the house and service of God your delight? Jesus undertook a long journey; and, after he had spent many days together in waiting upon God, seemed unwilling to leave the sacred courts: but do not you think the least trouble for any religious purposes more than enough, and the shortest time too long? Have you not said, 'What a weariness is it? When will the Sabbath be gone?' Are the grand subjects of divine revelation your study, or the matter of your humble and diligent inquiry? Do you listen with eagerness to the instructions of your teachers?—and would you gladly embrace an opportunity of conversing with them for your own edification? Ah! how different are the greater part of our young people! What ignorance and contempt of God!—what a profane neglect of his house, his word, and ministers, do we discover in them!'

Robinson's Scripture Characters, vol. 3.

ANECDOTES,

Calculated to show the Utility of distributing Religious Tracts.

A respectable lace-dealer, feeling much impressed with the ignorant state of many *females* whom he employed, was anxious to devise some plan which might prove of benefit to them. To effect his benevolent purpose, he purchased a number of Religious Tracts, which he distributed among them. *With every parcel of thread*, he enclosed a *suitable Tract*. In a very short time after, a woman came to him, and in a most affecting manner thanked him for his kindness to her. "Oh Sir!" she exclaimed, "you know not the good you have done to my soul by the Tract you gave me. God has, I trust, made it the instrument of enlightening my dark mind." She is now a respectable member of a church, and has hitherto continued an ornament to her profession. From being notorious for *impiety*, she is distinguished in the circle in which she moves for her *serious*, *humble*, and *consistent* deportment.

A person who was much addicted to the habit of *profane swearing*, and who frequently distressed the feelings of many with whom he was in company, was presented with a Tract, entitled the "SWEARER'S PRAYER." As it lay on the table before him, he cast his eyes (apparently unintentionally) on the first passage; he *started*, *turned pale*, and *trembled*; he read a few sentences, *burst into tears*, carefully put the Tract into his pocket, and became, during the time he was observed, *thoughtful* and *silent*. It is to be hoped that his sudden *convictions* ended in the reformation of his conduct, and the *salvation of his soul*.

REVIVAL OF RELIGION.

From a letter written to a Christian friend in this city, it appears that a great work of Divine grace is manifest in the town of *Charlotte*, in Vermont. Many of all ages and both sexes are anxiously inquiring the way to Zion, with their faces thitherward. The work is peculiarly remarkable among children. In a school in that place the female teacher one afternoon discovered an unusual solemnity on the countenances of many of the children, which gradually increased and spread throughout the whole school, to such a degree, that before it was dismissed, nearly every one was found bathed in tears and exclaiming—"what shall I do to be saved."

Such incidents may be ascribed to other causes than real religion, and can doubtless be sometimes explained as the effects of mere human sympathy. But when they are followed by an abiding concern for the attainment of the one thing needful, (as it is hoped is the case in many of the youth above mentioned) and when the peaceable fruits of righteousness are uniformly displayed in the future conduct and conversation, let us not be readily disposed to disregard the hand of the Almighty Agent, on account of the smallness of the subjects on which he operates, or the simplicity of the means which he is pleased to use to effect his own gracious ends. Let us rather be inclined to adore the sovereign wisdom and goodness of the Spirit of grace who worketh in the hearts of the children of men both to will and to do of his own good pleasure, whose property it is to make wise the simple, and who hath declared that out of the mouth of babes and sucklings he perfects praise.

"*The Female Bible, or Missionary Society of Peekskill, (N. Y.) and its vicinity.*"

We have lately been favoured with the receipt of a copy of the constitutson of the above named Society. It is therein declared to be "auxiliary to the Westchester and American Bible Societies," and its objects to be "the gratuitous distribution of the Scriptures without note or comment, and the building up of the waste places of Zion." Its officers consist of a President, Vice President, two Secretaries, a Treasurer, and five Managers. The Society to meet quarterly, and the Managers monthly. Members to pay 25 cents entrance, and 52 cents yearly.

Officers elected.—Mrs. Jeremiah Brown, President; Mrs. Elizabeth Hubbel, vice President; Mrs. Elizabeth Stanley, Secretary; Miss Hannah Brown, Recording Secretary; Mrs. Jane Ferris, Treasurer. *Managers*, Mrs. Ann Philips, Mrs. Phebe Oppie, Mrs. Patience Hawes, Miss Charlotte Purdy, Miss Maria Hubbell.

It does not appear when this Society was instituted; but from the date of the title page, which is 1817, it is probably of recent formation.

The meeting is adjourned to the 2d Friday of February next, in Peekskill, at 2 o'clock.

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, February 1, 1817.* [No. 19.

HEATHEN YOUTH IN AMERICA.

In our first volume we gave an account of some young men, natives of the Sandwich Islands in the Pacific Ocean, who are receiving an education in Connecticut with a view to their being made instrumental in the conversion of their idolatrous countrymen.

A short sketch of the history of these young men since they left their native land, and a statement of the proceedings of the Board of Agents appointed to establish a school for heathen youth, have lately been published in a small pamphlet*, entitled "*A Narrative of Five Youth from the Sandwich Islands*, now receiving an education in this country."

It is not many years since exertions were made to any extent by Protestant Christians for evangelizing the heathen world. Their efforts in this cause were for a long time without much apparent effect. At length it hath pleased the Lord of the harvest to quicken in many places the good seed of the word scattered by the hands of his ministering servants, and watered with the prayers of his Church, and to cause it to spring up and bear fruit abundantly to the praise of his glorious grace. The missionaries of the cross in the Islands of the South Pacific Ocean have lately witnessed the labours of nearly twenty years at last crowned with the most remarkable and unexpected success; and we have recently been greeted with the intelligence of a rich harvest which the successors of the late venerable Vanderkemp are reaping in the field cultivated for many years by that faithful labourer and his worthy associates. These facts are calculated to encourage and strengthen the hope of Christians, that similar labours in this great cause will be likewise attended with the Divine blessing, and in God's own good time produce the like happy results.

This work has hitherto chiefly been carried on by our Christian brethren on the other side of the Atlantic. America has as yet contributed but little towards it. It seems as if to provoke us to this labour of love, Divine Providence has cast these heathen youth upon our shores, and as it were into

* This pamphlet is for sale at Messrs. DODGE & SAYRE's Bookstore, corner of Broadway and Wall-street, and at most of the Bookstores in this city—Price 25 cents. The profits, if any, to go to the support of the School above mentioned.

our arms, in order that they might be brought up in the family of the King of Saints, and prepared to bear his precious name and the offers of his great salvation to their benighted fellow countrymen.

The prospects of the future usefulness of these young men of pagan nativity are not a little increased and confirmed by the evidence afforded, that several of them have been made the subjects of regenerating grace, and thereby chosen vessels for carrying the lamp of life into the abodes of spiritual darkness and death. Let us therefore cherish them as likely to be the messengers of "the glad tidings of great joy" to the perishing heathen. Let us foster the means of their education for that blessed purpose.

The five youth of which a narrative is given, are named Henry Obookiah, aged 21: Thomas Hopoo, aged 20; John Honoree, also aged about 20;—all from Owhyhee, the largest of the Sandwich Islands;—William Tennooe, about 19, a native of Woahoo, one of the same cluster of Islands; and George Prince Tamoree, about 18, a native of Atooi, another island of the same group.

The following account is given of the progress which Obookiah has made in learning and piety.

"Since Obookiah has been taken under the care of the North Consociation of Litchfield county, he has pursued his studies under the direction of their committee, so far as the charity of his Christian friends has furnished him with the means. He has been obliged to labour a part of the time for his own support; and to change from time to time his place of residence. The evidences of his Christian character have, in the view of those who have had most opportunity to observe him, been brightening. He discovers a strong relish for the Bible; is constant in reading it; and seldom will any object or circumstances prevent his reading daily some portion of the Scriptures.

He has studied the English Grammar so far as to be able to parse most sentences with facility; he has obtained considerable knowledge of Geography, and has proceeded in Arithmetic through the fundamental rules, the Rule of Three and Interest.

He has studied one book of Euclid's Elements of Geometry; and by his own exertions, without any regular instructor, has acquired considerable knowledge of the Hebrew. He has read several chapters in the Hebrew Bible, and translated portions of them into his own language. He manifests a taste for the Hebrew language, and is much pleased to study it. He is more and more anxious for the enlightening and salvation of his poor countrymen. He always mentions their case in his prayers, and requests his Christian friends to pray for them. It seems to be his sole object to be qualified to return and declare to them *the unsearchable riches of Christ.*

As to his Christian character, it may be observed, that since he

has entertained a hope of having experienced a change of heart, his conduct has been such as becomes the Gospel. He has lately been baptized, and received into the church in Torringford. Mr. Mills observes, that the account of his Christian experience, which he gave at his examination, was highly satisfactory. We here insert a quotation from Mr. Harvey's letter: 'Henry is bent upon going back to his countrymen with the glad tidings of salvation. This seems to be his great object.'

The following is the substance of a short prayer which Obookiah made when retired with a friend for private devotion about a year after his arrival in this country. That friend having knelt down and prayed, turning to Obookiah before they rose, said, "you may pray." "I prayer?" says he; "yes," replied the friend: when he delivered himself in the following terms:

"Great and eternal God—make heaven—make earth—make every thing.—Have mercy on me—make me understand the Bible—make me good—great God have mercy on Thomas—make him good—make Thomas and me go back Owhyhee—tell folks in Owhyhee, no more pray to stone god—make some good man go with me to Owhyhee, tell folks in Owhyhee about Heaven—about Hell—God make all people good every where—great God have mercy on college" (*Divinity College, Andover,*) "make all good —make Mr. Samuel" (*Mr. Samuel J. Mills, Jr.*) "good—have mercy on Mr. Samuel's father—mother—sister—brother."—"Our father which art in Heaven," &c.

The following letter, written by Obookiah, is exactly copied from the original, with a few alterations in the punctuation, which were obviously mistakes.

"*Andover, Dec. 15th*, 1812.

"Dear Christian friend,

"I improve this opportunity to write to you, And I saw your beloved book which you sent by Mr. G. and that I very much thank you for it. I am great joy to God to give me such a good friend in this land where we hear the words of God—God is kind to us and to the other, that is, to every body else. God will carry through his work for us.

"I do not know what will God do with my poor soul. I shall go before God and also both Christ.

"We must all try to get forward where God wish us to do. God is able to save sinners, if we have some feeling in him. Is very great thing to have hope in him, and do all the Christian graces. I hope the Lord will send the Gospel to the heathen land, where the words of the Saviour never yet had been. Poor people, worship the wood and stone and shark, and almost every thing their gods; the Bible is not there, and heaven and hell they do not know about it. I yet in this country: and no father and no mother. But God is friend if I will do his will and not my own will."

The following extracts are taken from a letter, dated Goshen, April 4, 1815.

"* * * * I knew not what was my business when at first time I set out from home, only a boy's notion. Because I have no father and no mother, and I therefore thought of it, I must go and see the world, and see what I can find. I never heard any thing about Jesus and heaven and hell. Well, after I have heard about these things, I heard that Jesus Christ was the Son of God, and that he has came into the world to save sinners; the evil spirit then coming into my mind, and said that there was none neither heaven nor hell. I could not believe it. Sometimes when some good people talked with me on this subject, I was but just hate to hear it.

"I hope that you and I may meet, though at present unknown to each other, in the eternal world; where many come from the east, and from the west, and from the north, and from the south, and sit down together in the kingdom of Christ. But I do sometimes think, often that I shall never see that holy and happy world. I am very afraid, because I was a great enemy to God, and have fought against his grace and his loving kindness towards me.

"O! my dear friend, do not forget to pray for me before our heavenly Father, when you are alone. Pray for me and for my poor countrymen, and for others, that we may escape from the wrath to come. Those that have been faithful to the Lord Jesus Christ, the same shall be saved; and those that have done evil shall come to the resurrection of damnation.

"There is no great consequence wherever we may be called, if we only keep our hearts right before God. We are under peculiar obligation to consecrate ourselves wholly to the glory of God. But we know that our deceitful hearts are apt to run down even as a *clock* or watch is. A good clock will keep good time by winding it up; but if we don't, it certainly will run down. For "this people," said our Saviour, "draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." My wicked heart has been just as those clocks which run down very often. But I hope I love the Lord Jesus Christ. I am willing to give up every thing, both my soul and body, for time and eternity. God can do all this. "I can do all things," said the apostle, "through Christ," &c.

"My dear friend, do not forget to pray for William; pray that he may ever have joy in the holy presence of God; and may he be made a good soldier of the cross of Christ. There is reason to hope that his heart will be changed, for God will have mercy on whom he will. I wish that he could live with me, so that I could do all what for him I can. God in his holy providence has brought him and me from the heathen land. * * * * Because of the weakness of our faith and our selfishness, the gold and silver are tempt-

ing to the soul. O! can sinners expect to walk the golden streets without a perfect heart; or how shall we live with him without being born again.

"There is no way I can see for sinners but to go to Christ, 'I am the way, the truth, and the life. No man cometh unto the Father but by me,' said the Saviour. 'At that day shall ye know that I am in the Father, and ye in me, and I in you.' The Lord Jesus is all ready and waiting for sinners, and inviting them to come to him immediately without delay.

"May the Lord direct you, and make you a faithful labourer in the Lord's vineyard."

TRIUMPH OF GRACE.

The following interesting narrative was originally inserted in the Christian Monitor, published in Richmond, Va.

In the month of June, 1812, a minister of eminence delivered in the Capitol a discourse on this text, "There is one God and one Mediator between God and man, the man Christ Jesus." After a sublime description of the great I AM, and a just and lively portrait of man in a state of nature, as an alien and a rebel to his God, the gracious plan of salvation through faith, flowed in animated strains from his hallowed lips. Believers rejoiced, and were built up on their most holy foundation; Infidels were shaken; some, doubtless, secretly ejaculated; 'what shall I do to be saved?' and others, had they spoken, would have said, "thou almost persuadest me to be a Christian." Before he closed, he stated to his auditors that he would relate to them facts which came under his own observation, which, in his judgment, aptly displayed the all-important truths he had made the subject of their consideration.

"In the State of North-Carolina, there lately lived a young man of splendid native genius; his parents were opulent and affectionate, their wealth was liberally dispensed to procure the best of instructors the continent of America could furnish, to guide the studies and perfect the talents of this promising hope of their declining years. At one of the most celebrated universities to the north, he rapidly traced the circle of science, and obtained his diploma with more than usual eclat. But, alas! with all his acquirements, he knew nothing of himself or of his God. The seductions of Deism had early insinuated themselves through the fatal eloquence of a Hume, a Rousseau, and a Voltaire. He returned clothed with learning and persuasive powers, not to ornament religious society. Revealed religion was the sport of his fancy and the subject of his keenest satire. He had youth, health, and all that the world esteems. He looked forward with exultation to a long and honourable life. But how different was the destiny that awaited him in the eternal purpose of Him who creates and can destroy. He was suddenly attacked by a hemorrhage of the lungs, which continued to increase, so that the most eminent of the faculty and he himself

despaired of his recovery. At the approach of death, sable darkness rested on eternity; his moral scheme faded as the baseless fabric of a vision. In this awful state of agonised suspense I was sent for, by his earnest request. As it had pleased the Author of all good to direct my steps near the mansion of wo, I soon arrived; but my heart was pained with the afflicting intelligence, that it was too late. The blood was then gushing in such a torrent that nature must rapidly be exhausted, or suffocation ensue from the want of power to discharge its copious evacuations. I was soon cheered with the glad tidings that what no remedy could retard, had, as it were, by miracle stopped of itself, and that the patient was quiet. I was introduced into his chamber directly, as he would take no denial, so soon as he learned that I was in the house. O, my friend, said he, as I approached, how thankful I am for your kindness in visiting the most miserable of mortals. You know all my former sentiments of the Bible—I feel I am about to die and all my former philosophic hopes desert me—I am about to launch into a boundless ocean without the glimmer of a solitary star to guide me—I am about to plunge into a deep profound, and there is no foundation on which to rest. Do, my dear sir, open to me the plan of salvation, as you understand it in the sacred volume. I directly obeyed the welcome injunction, and preached faith in a crucified Jesus, who, though to the Jews a stumbling block, and to the Greeks foolishness, yet to those who believe, is the power of God and the wisdom of God. His attention was unremitted, and he vehemently exclaimed as I closed, Oh! in how different a light do I now view those things! I am truly persuaded they are from God, but I cannot apply them to myself, inasmuch as I am too great a sinner; and it must be inconsistent with the justice of God, to pardon in the agonies of death, a creature who has ungratefully used his abundant gifts to revile and deride the mercy manifested through a Redeemer.

"I remarked, that so soon as the light of the Spirit shone into the heart of any poor depraved creature, (for there is by nature no difference,) that he saw himself a helpless and hopeless sinner, and he had cause to take encouragement therefrom, to call mightily on him who is able to save to the uttermost all who feel the burden of their sins and would come unto God by him—that this inestimable truth had been illustrated by an acceptance of one of the thieves who was crucified at the same time with our Saviour, who received Grace to acknowledge the justice of his damnation, and to ask for pardon. He was silent, and seemed deeply to meditate for a moment, and cried out in agonizing and broken exclamations, alas! that man was ignorant and had not been taught the beauty of virtue; he was poor, and too easily encouraged by evil example to plunder, that his necessities might be supplied—but above all, he had never seen nor heard of a Saviour until the moment of his suffering. My case is the reverse of this. I had a liberal edu-

cation, opulent and tender parents, and in a word, I have often heard the name of Christ preached in vain. God could extend mercy to this thief; to me the wrath of his indignant justice belongs. His agitations then became so violent that the alarming symptoms of his disorder returned, and I was compelled to retire. In mercy, however, he had an interval, and I was urged to return. He looked on me with a haggard eye I am on the rack, he said, and no hope—Oh! pray for me. I then addressed a sin pardoning God in broken but fervent accents,—my cries uttered in weakness were raised in strength, and the sceptre was held out to this forlorn son of Adam. He was calm and meditative during the exercise of prayer, and when I looked on him at the conclusion, his darkness was dispelled by the Sun of Righteousness who had risen on his benighted soul with healing in his beams. Jesus had said, be not afraid, it is I. The tempest was hushed into peace, and he with a heaven-born smile declared that he felt unspeakable joy. My burden, says he, has been taken off. I feel that I can enter on Eternity with transport. Are these, said he, evidences of the pardon of sin? I told him that a power to rejoice in the Redeemer, as he had expressed, was certainly the evidence of faith, and that I would give him the hand of fellowship as born of God and heir of the promises. He was tranquil during my stay, and his testimonies rose in successive fulness, until he shouted and gloried in rapturous praises to the richness of the mercy of God in Christ—and on my departure, he said, may God spare you for a blessing to his people.—You have been the instrument of recalling the most distant wanderer.—Go, my esteemed friend, raise your voice and proclaim to my deluded associates and to all the world, that I, who during my whole life had reviled my Redeemer, was, in my dying moments, called by his matchless Grace to believe on him for a remission of my mountain of sins, and that cleansed by his precious blood I entered eternity with joy unspeakable and full of glory.—In this happy state he died." The speaker ceased, and the congregation dissolved in tears of sympathy, in one general anthem, sung the hymn of Sovereign Grace. He who hath ears to hear, let him hear what the Spirit speaketh to the dying believer.

MISSION TO SOUTH AFRICA.

(Continued from page 278.)

18th. Early arrived two Caffres from Makanna, saying he was angry that we had not come first to him; and that we must proceed immediately. These two men were displeased at the rude conduct of the Caffres with Congo, saying that better order was observed at their place, and every thing was much cleaner. After the morning service, I went to the bushes, where I found, first, two Caffres on their knees, and afterwards four.

A great concourse of Caffres having assembled, brother Jan preached in the Caffre tongue; and was heard with the greatest attention possible, except by one man, who burst into laughter while he was speaking of the impropriety of polygamy; but no sooner was the service over than he was reproved by the Caffres, and was asked how the shoes came to fit him so well;—was it not because he had six wives? They supposed that Jan had some previous knowledge of this man's case. When service was over, almost all of the Caffres retired to the bushes to pray; and Golana was heard to pray thus:—O *Taay* (Jesus Christ) *give me a heart to understand thy word! I believe thou canst do it: for that man* (Tzatzoo) *who preached it, is likewise a black Caffre.*

The Caffres, in every direction, were speaking in commendation of what they heard. Hakkabana, a Caffre, who formerly visited Bethelsdorp, said, that he had never known the importance of the word; and when he came there, had asked for beads, buttons, copper, &c.; but now he felt the weight of the word of God, and only wished to have such a heart as those that understand it.

We met the three chiefs; one of whom said that his joy, yesterday at our arrival was so great, that had he not been ashamed of his people, he should have wept. He agreed to accompany us to Makanna, and state his sentiments before the chiefs, who were expected to meet. We resolved to set off on the morrow.

19th. Set off early; and were accompanied by numerous Caffres, besides the two chiefs. We had to make our way through several rivers, and therefore could not reach Makanna that night. Towards evening we passed a plain, where Jan Tzatzoo said he saw our late friend, Dr. Vanderkemp, the first time. He said he was on foot, without a hat, shoes, or stockings.

We spanned out by a kraal; and, in conversation with some persons, speaking of sins common in the world, and coming, perhaps, too close to their consciences, they asked if we could *smell* them. This manner of speaking is taken from their witches; who, when they are to detect a guilty person, go round smelling, till they pitch upon the person they declare to be the cause of the calamity brought before them; upon which such a person is often immediately killed. I told them that *we* could not smell what they were guilty of, but that God could; and we knew them to be sinners.

20th. We rode on; and in about two hours came upon a mountain, from whence we saw about ten large kraals. We were conducted to one of them; on approaching which we saw a fire, and several new circular straw huts, said to be those belonging to Makanna. Rejoiced that I had reached this place, I immediately sprang from my waggon, and ran to his house. He came out and saluted me in Dutch; and while walking towards the waggons, he looked upward to the sun, muttering something with his mouth,

while the tears flowed from his eyes. He first asked me if we had victuals. I answered, Not much. He then said he had got no cattle but what were his father's; and asked me whether I knew his father. I asked who his father was. He said *Taay* is my Father; *you* call him *Jesus Christ*, I call him *Taay*. I replied, I hoped I knew him. He then asked me if I knew him (viz. Makanna). I said, Only from report. He said I should know him to-morrow by noon. He then gave us a fat heifer, and said, That is for you to kill, because you are my Father's children. The Caffres (he added) do not know my Father; they will not listen to his word; but they will have to burn. He then returned home. We had the heifer killed, and placed over our waggon, &c.

In the afternoon, about 300 Caffres being collected, Brother Jan Tzatzoo preached from John iii. 16, "God so loved the world," &c. when the Caffres listened with the greatest attention; and when it was over, went all away to pray; but some not far from the waggons; and many were close together on their knees.

There were many Hottentots; two of whom (females) appeared to know Christ; the one, from hearing our late Brother Vanderkemp at Graaf Reinet; the other had heard the Gospel from the Hottentots of the Cape regiment. Her husband had lately run away to the Caffres. I asked him why he had done so? He said he had for three years successively asked leave to go to Bethelsdorp for instruction; but that he had always been driven from one Boor to the other;—that the Hottentots had the name of a free people, but that many of them were no better than slaves; he had, therefore, chosen to be a slave to the Caffres.

When I was with Makanna, he said that God had revealed to him that he must speak to the Caffres boldly. He said he could not drink wine, brandy, nor milk; for his heart was sore, because wicked men had killed his Taay without cause.

21st. Lord's Day. Had a prayer-meeting; and about eleven o'clock, many Caffres being assembled, Brother Jan preached from Galatians i. When he had finished his discourse, Makanna began. He commenced with the Creation, the Fall of Man, the Deluge, which event he proved from shells being found on the tops of the highest mountains. He upbraided the Caffres for their blindness and hardness of heart; said that they drank water without thinking of the water of life; they go through the thorns without thinking that Taay was crowned with thorns. He said that God would come again, not with water but with fire;—that Dali (God) first sent to them Jankanna, (Dr. Vanderkemp) but that they would not listen to him, and he had left them;—that he had gone first to the Boors, and then to the despised nation (the Hottentots) who had received the word;—that Dali now had raised up a raw Caffre to warn them; and, above all, had now sent Jan-

kanna's son, and the child Tzatzoo, to bear witness to the word; —that the Caffres clung to their wives and concubines; but they must know that they had to do with the living God;—that now he should not speak a single word more to them, but leave what he had said to their consideration. After this, I spoke in Dutch.—There were about a thousand present.

Old Slambi arrived just after service, and asked for some brandy; and his people hearing that there was none, seemed dissatisfied; but he pacified them, by saying he never got such things at Jankanna's place.

I had some conversation with Makanna. He seemed to have a general knowledge of the Fall of Adam, the Deluge, the Motion of the Earth, the Crucifixion of Christ, Eternal Punishment, &c. but was deficient in a real knowledge of himself, and of the Gospel: he also entertained a most strange notion of his birth, as derived from the same mother as Christ; but I sometimes thought that, when he should gain more light, he would find that this is the new birth, through which he might call Christ his brother. He said that he never made long discourses to the Caffres; for they would forget the first part by listening to the last; he said a little to them at a time, and bid them go and think of it, and come again;—that although the Caffres would not at first listen, he felt it his duty to continue preaching. Taay would one day breathe his wind into their mouths, ears, &c. and then they would be obedient.

Our people observed a Caffre constantly weeping; and speaking to him, found he belonged to Hinza's Caffres, next to the Tambookies. He said that, for a year past, he had felt himself to be a sinner, and was disgusted with all the Caffres did; that he could tell them a great many things of what he experienced, but he was afraid they would say he only wanted to be a captain among them. We observed that when the service was concluded, all the Caffres withdrew to pray.

22d. The Caffres assembled early, to consult about the object of our coming into the country, &c. The meeting was opened by Boklo, one of the uncles of our young chief. The following chiefs were present:—Slambi, his brother, and four sons; Tzatzoo, four brothers, and two sons; Kobus Congo and brother; Caliba and Makanna.

Boklo thanked the chiefs for their attendance at such a meeting, convened for such a purpose. He also thanked Taay (Christ) for sending such men with the word of God; for, notwithstanding Makanna made known to them the word of God, he feared that, through the corruption of their hearts, just as little as they had attended to Jankanna's message, so little would they take heed to his. He hoped, therefore, that the Missionaries would meet with no opposition; that he thought the Caffres had lived long enough in sin and ignorance.

Kobus Congo (after making an apology for his inability to speak in such an assembly) said he had received the Missionaries at his place with joy, because he had long known Jankanna's son, (Mr. Read) and thanked God for their arrival; and hoped they would be received in love by the Caffres;—that his late father had always told him, that a man has an immortal soul, and when a man dies, only a part of him is dead;—that he was very ignorant, and wishing to become acquainted with these things, he was anxious for a Missionary; and if none of the chiefs would receive Mr. Williams, he would.

Slambi's brother and sons thanked God for the Missionaries; and hoped that there would now be peace in the country.

Old Slambi said that he was thankful for the word; that he was willing that an end should be put to shedding blood, theft, and witchcraft; but that it was impossible for him to put away his young wives.

Our young chief said that the Missionaries had no authority to command in such cases, but only to make known the will of God; that he thought their manner of living was worse than that of the beasts; and he hoped they would feel it, &c.

Makanna then addressed the assembly with great boldness, saying, that what he had said was the truth; and that if they would not leave sin, they might expect the consequences;— that God had first made one man, and from him he had taken a rib;—that he thought if man was to have had more wives than one, God would have made more for Adam; and wished to know what authority the Caffres had to keep more. No one gave an answer, and the meeting broke up;—the above mentioned chiefs then came and breakfasted with us.

We spread a mat in the tent, and all sat round on the ground; and although their naked appearance was disgusting, yet their company was very agreeable. My new tent, however, soon became as red as the Caffres' bodies and carosses. After breakfast we conversed again about the mission; and Slambi said that he wished Makanna would point out a proper place. Makanna asked many questions about the King of England, his father, the constitution of England, &c.; likewise many of a religious kind.

We asked Slambi's opinion about going to Geika, but he declined giving any answer; and Makanna seemed to think it was best for Brother Williams to settle in his neighbourhood, and not to go to Geika.

I asked Makanna to tell me about his conversion. He said that a large fire was presented before him, and that there were persons who had got hold of him to throw him into it, but that Taay came and delivered him. He it was who told him that he had once sent Jankanna to the Caffres, but they would not listen; that he must now go and make known his will to them. I asked him to tell me

the particulars of what he knew of Christ; but he said he could not do this now, for he should burst into tears.

The Caffres admired the red poles of my tent above all things, and said that it was a pity that they could not get such red paint to paint their own bodies, as that would serve once for all. I told them that that would be attended with one great inconvenience; for they would be obliged to stand in one posture for several days, that it might dry upon them. This occasioned a laugh.

23d. Slambi, with many of the Caffres, went away. He begged that presents of looking-glasses, &c. might be sent to them. I had a conversation with Shubola, the Caffre from Hinza. He said, about a year ago he had such a view of his sins and of Hell, that he had not known where to flee; but that he had called on the name of the Lord, although he did not otherwise know him, but got a little hope. I asked him what he prayed for. He said for a new heart. About noon we left Makanna for old Tzatzoo's. We rode along a mountain a long time, and then descended it till we came to the Keirkamma River, where we had a great deal to cut and work through; and soon after we crossed it, we had to span out on a cold mountain.

24th. We went forward to the East, passed many kraals and immense gardens, or corn fields, and came to a height, from whence we could see the mountains at Graham's Town. Brother Williams, myself, Valentyn, and a Caffre of Tzatzoo's, took a nearer road on horse-back; saw many hertebeests very tame; about two o'clock we arrived. The old chief and his eldest son were preparing an ox skin for a cloke; and, as their custom is, they took little notice of us; but one fetched us some milk; but Jan's sister having died, they said he could not drink of this milk. They were all in the beast kraal, some working, some smoking, &c.; and after our arrival many more assembled, and the women brought pumpkins, Indian corn, &c. &c. Jan's brother and sister cried and spoke with much feeling of the word of God. Brother Jan preached from Rev. i. 7: there was much attention; and at the conclusion all went to pray.

(*To be continued.*)

JUVENILE DEPARTMENT.

OBITUARY

Of Miss R———, delivered at the close of a Sermon, addressed to Young People, by the Rev. John Styles, D.D. of Brighton, England.

Enforcing upon this youthful audience the importance of taking heed to their ways according to the divine word, the Preacher urged the claims of Religion upon two suppositions, their living to be old, and their dying young.

"You *may* live," said he, "to old age;" but this ought not to set the motive for immediate devotedness to God at a distance. Without true religion you cannot discharge those various duties which belong to your station, and which alone can render your life respectable, useful, and happy. To this I may also add, that advanced age will require all the support and consolations of religion: and of religion commenced in early life, matured by long experience, and strengthening amidst the decays of nature. Early piety is necessary to shed the brightness of two worlds on that period of our mental existence, which is not only cheerless in itself, but which is often embittered by recollections of the past, and forebodings of the future. Happy the man among whose early associations Religion forms the striking characteristic—who can look back on its delightful influence, "When life was gay and hope unbroken," and who, sinking under the infirmities of old age, forgets its dreariness and sorrow in the exhilirating light which gilded the horizon of his first days, and which, now he is on the borders of a glorious Eternity, borrows additional splendour from the new heavens which are just opening to his enraptured view.

But the probability is, that you may die young,—O, then take heed to your ways. Only Religion can qualify you for life, and prepare you for death. I have been favoured with a communication, on every tittle of which I rely, which is in the place of a thousand arguments to show the value of early piety in its supporting and consoling influence. It is the case of an individual now in heaven. She died when not quite fifteen. She was not favoured with a religious education, but attended the public means of grace during the last four years of her life, and was led at the commencement of her illness to a serious perusal of the scriptures. My amiable friend describes her thus—

"She was a very fine girl; her countenance, though not regularly handsome, was highly intelligent and interesting. I never saw a sweeter or happier. As she approached nearer death it grew more lovely. Consumption had hung her hectic wreath upon her cheek, and her eyes had that artificial brightness, which often visits them before they are to be closed for ever. Her manners were extremely pleasing, and expressed the affectionate tenderness of her heart."

When the opinion of the physicians was communicated to her, announcing that her dissolution was not far distant, it was received without any agitation. She seemed to consider that to herself it was good tidings. But she comforted *me*, (says her sister, whose language I shall employ through the narrative,) by reminding me how soon we should meet again. She blessed God she was not in love with the world, and expressed herself very thankful for her long-continued illness, which had been so much the means of preparing her for the Crown of Glory she would so soon be called to receive. "With God," she said, "all things are possible, he can

raise me even now; but I feel more apprehensive of the temptations of life, than of death, with all its awful consequences." Her Saviour died that she might live for ever. From this time she became gradually worse, yet she bore all her sufferings with patience. She said to me one day, "I feel such constant happiness in religion, that I am in some danger of growing spiritually vain." About a fortnight before her death, she observed to a near relative how much she was supported and comforted in her affliction, and speaking of her nephew, said, "Poor R———, he is afraid of dying. I was so once. I wish some one would talk to him to comfort him—it must be sad indeed to be so ill and afraid to die."

When she was every moment in expectation of dissolution, she prayed that God would bless her father and her brothers, who were present, and on recovering her strength a little, she said to one of her brothers, "I hope you will never forget this scene; I rejoice that you are at home now, that you may see how happy I am—that you may know how good it is to wait upon the Lord, and to remember your Creator in the days of your youth. God hath promised, "They that seek me early shall find me." Let this encourage you to seek the Lord as for hidden treasure."

At another time, she remarked, "I will pray that you may be supported, my sister, and the prayer of the righteous availeth much, not that I am righteous, but my Saviour's righteousness is mine." Again, "you will not have any sister upon earth when I am gone, but it will be a great comfort to reflect that the best wishes you could entertain for me could not equal my happiness, for it hath not entered into your heart to conceive the things my Father hath prepared for me. When this earthly house is destroyed, I shall inhabit a house not made with hands, eternal in the heavens." The idea of the grave and corruption did not appear to excite in her any dread. She gave all who were with her a lock of her hair, and when her sister said, "my love, it is a shame to despoil you so," she replied, "O no, my sister, it will be no ornament to me in the grave." Frequently she repeated these sublime words of St. Paul, "O death, where is thy sting? O grave, where is thy victory? the sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." After the physician had seen her, she asked her sister, "how long does Dr. B. think I shall live?" and on being told not more than a few hours, she exclaimed, "blessed news! happy tidings! I shall soon be with my dear Jesus," and then looking up with a meek smile, "you will stay and see me off, dear aunt, won't you?" She inquired if Dr. B. had ordered opiates, and being told that he had, she replied, "I will not take any, my sister. If God is pleased to continue my senses, I will bear pain." She continually prayed that God would give her patience to bear all his will. "What, said she, are my sufferings to my Saviour's, and how much easier is my bed than his

cross." She often requested to see her father, always receiving him with a smile, expressive of her happiness, and the affection she felt for him. She said to him at one of these interviews, "I am so happy, papa, I hope you will be so happy when you come to die; all flesh must die, papa, and for their own sins. My happiness is not that I have not sinned, but that Christ has died for me, and all who believe in him shall not perish, but inherit eternal life." One day, addressing her nearest relative, she said, "Weep, my mother, you will be better for it: I can't weep, my prospects are too bright; but when I am gone, do not grieve, you will not sorrow as those without hope," and with an expression I never before witnessed, added the beautiful words of Job, "I know that my Redeemer liveth," &c.

"It is a dreary night, she said, at another time; but that will not prevent my journey." I inquired if she had any choice where she should be buried: she replied, "I have no care for the perishing body, my sister; if that were scattered to the four winds of heaven, my Saviour could raise it at the last day." I reminded her that the next day would be the Sabbath. She did not expect to see another Sabbath upon earth, but said, "I shall wake to spend an eternal Sabbath in the presence of God. I shall be perfect in praise; no wandering sinful thoughts will disturb my worship there; let the recollection of my happy, holy state, comfort you when you miss my society here; think that I am in company with angels, and the spirits of just men made perfect." Her last testimony to a friend, was, advising her to walk in the path of religion, whose ways were pleasantness and peace. Soon after, her eyes, which till then had retained their brilliancy and expression, became fixed, and she could scarcely see. I asked her if she felt pain, she replied, "I shall feel no pain in Jesu's bosom:" and adding, with an epithet of peculiar affection to her sister, that she did not suffer much, her happy spirit fled to God, who gave it. Her bed of death was, indeed, "quite on the verge of heaven." Such is true grace, the energy, the happiness of religion, when it commences early—when it is admitted to be enthroned in a youthful heart."

ON SIN.

A Minister lately explaining the distinction between sins of omission and commission, made use of the following simile by way of illustration. "Behold yonder fire, which lately burnt with so much brightness; it is now dull: let it alone, and it will soon go out; but if you pour water upon it, you will put it out. The first is an act of Omission, the second of Commission."

WESLEYAN METHODISTS.

The Seventy-third Annual Conference of the Preachers, in the Connexion established by the late Rev. John Wesley, was held in London, July 29th, 1816, and the following days. From the Minutes of the Conference, lately published, we copy the following general recapitulation of the number of members in the Society, and of the number of regular travelling preachers :—

In Great Britain 101,680; in Ireland 28,342; in France 35; at Brussels 35; at Gibraltar 63; at Sierra Leone 129; at the Cape of Good Hope 42; in Ceylon 56; in the West Indies 18,938; Nova Scotia, &c. 1824.

Number of members under the care of the British and Irish conferences 244,318; number of members in America—whites 167,978; coloured 43,187—211,164.—Total number of members in the Methodist Societies throughout the world 452,484.

Preachers.—There are 725 regular travelling Preachers now stationed in Great Britain—132 in Ireland—96 on foreign missions—and 704 in the American Methodist Connexion.—Total of travelling Preachers not included in the preceding account, 1657. The increase of members in Great Britain in the last year, is stated to be nearly 10,000, and in the West Indies 100.

[*London Paper.*

WIDOW'S SOCIETY (*of New-York.*).

The Managers of "The Society for the relief of Poor Widows with Small Children" acknowledge the receipt of *twenty-five dollars* from an unknown benefactor. In hopes that the letter which conveyed this charitable offering may edify, and prompt others to do likewise, it is inserted in this publication. *Savannah, December* 13, 1816.

DEAR MADAM,

IN reading a recent Report of the "Widow's Society," published in the "Christian Herald," my mind was deeply impressed with the important blessings which this Society has been a means of dispensing to such of the afflicted family of mankind as God in his word, and the Saviour while on earth manifested a special care for; and I feel confident that God will strengthen the hands and enlarge the means of this Society to continue their useful labours, and I pray that through their instrumentality in doing good to the bodies of their fellow creatures, their hearts may (by the blessing of God on the means) be prepared to receive the truth with joy, as it is in Christ Jesus our Lord. Please accept the mite enclosed, in aid of the funds of the Institution, and may the Lord reward your labours of love by an approving conscience and an increasing desire to be more useful in the promotion of his honour and glory, and the welfare of the afflicted. X.

NEW BIBLE SOCIETIY.

"*The Bloomfield Bible Society*, (N. J.) *auxiliary to the American Bible Society*," instituted 1st January, 1817. Rev. *Cyrus Gildersleeve*, President; Mr. *Cyrus Gildersleeve*, junr. Treasurer; Mr. *William I. Armstrong*, Secretary.

THE

CHRISTIAN HERALD.

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HEATHEN YOUTH.

[In our last Number we made mention of a pamphlet entitled "*A Narrative of five youth from the Sandwich Islands*," the contents of which we gave some extracts tending to show the progress which Obookiah, one of those natives, had made in learning and piety.

We shall now furnish some account of William Tennooe, another of those youth, which we extract from the same pamphlet.

Tennooe, with his brother and four other young natives of the Sandwich Islands, arrived at Boston about the year 1809. The four last mentioned "dissatisfied with their condition, soon returned to their own country." The pamphlet proceeds as follows.]

Tennooe and his brother went on board a privateer, and made several cruises during the late war. After their return they set out to travel from Boston to New-York in quest of employment; as they could find no opportunity of returning to their own island. They travelled as far as Providence, in Rhode Island, and there the brother of Tennooe sickened and died; leaving him alone in a strange land without friends or resources.

At this time he seems to have laboured under great depression of spirits. The state of his mind was deplorable, and to use his own language, "he felt so bad he did not care whether he lived or died." From Providence he came to Hartford, where he staid a few days, but finding no employ, went on to New-Haven. Here he staid in several public houses, and gave good satisfaction to his employers. At length he went into a barber's shop to learn the trade, and soon became very expert at his new occupation. Here he was found by some of the students of College.

They proposed to him to go to studying under their direction, engaging to become responsible for some debts which he had incurred, if he answered their expectations. He complied with the proposal, and was put to school under the direction of his Christian friends.

His case excited much interest in those who were acquainted with his circumstances. Particularly was his case remembered in a circle of pious females, who met weekly for social prayer.

One day while he was at school, he was observed by his instructor to appear unusually pensive and troubled. The instructor inquired the reason; he said "he felt so he could not study," and requested leave to go home. Having obtained leave to retire, he went to his lodgings, and lay down upon his bed, as he says, to *see if he could not sleep away his feelings.* But his distress of mind increased, and finding no relief in this way, he arose and went into the yard to cut wood, in order to divert his mind. But his distress increased so, that he could no longer conceal it. He appeared bowed down under a deep sense of his sinfulness in the sight of a holy God.

These impressions never left him until, as is hoped, he found peace at the feet of Jesus. It was afterwards found that the time when his attention was first arrested in the school, was the very time when his female friends were assembled for prayer, and probably about the time when they were praying for him in particular.

He continued to receive instruction at New-Haven, until the spring of 1815, when he removed to Goshen and joined Obookiah, with whom he has since lived most of the time.

He is now about 19 years of age, is possessed of promising talents, and has made very good proficiency in his studies. He is able to parse English tolerably well, has studied geography and arithmetic some; writes a good hand, is affable in his manners, and of decorous deportment.

The following extract of a letter written by him, is subjoined to give the reader some specimen of his improvement. The letter is not considered as his best, but is the only one now in our possession.

"*North Guilford, April* 16, 1816.

"My dear Christian friend,

"You have begun to think that I have forgotten to write to you. But it is not so: I never shall forget to write to you so long as I remember any body. I receive a letter from our dear friend Mr. C. He give me direct, write letter to you. Now my dear friend you may read this letter, whom you hope will be a herald of salvation to some of those poor heathen who are sitting in the region and shadow of death; who are perishing for want of the blessings, which through the goodness of God you and I enjoy. I have desired to thank God for his goodness, that he brought me to this Christian land, where I have learned his name. Who God is like the Christian's God? Who can with him compare? He hath compassion on my soul.

My dear friend, I hope you alway remember me in your prayer —my companion, (Honooree) I cannot tell you about his heart. He improve his time, he learn very well, he will soon be able to read the Bible, and pray to God; which I hope he may know the only living and true God, and Jesus Christ whom he hath send.

"I hope you will remember him in your prayers, and that God give him a new heart. He send his best love to you, though he dont know you. Mr. C. tell me that one Owhyhean in state of New-York, the town is Catskill. It was from Mr. A. one whom I went to school to in New-Haven. Mr. C. say Mr. A. have one Owhyhean in his school at present.

"I have no doubt that the Christian do take deep interest in the welfare of poor heathen souls; surely this is the love of Christ, that Christian should glorify his name in the salvation of man.

"Surely my dear Christian friend, I am indeed under obligation both to God and man. While you feel so deep interest in my welfare, I much acknowledge the kindness of you, and the goodness of God, in which all my benefits flow. I shall alway remember them in my prayer, the great Benefactor, and great Fountain, from which all our blessings flow. Wherever we are, in whatever we are employ, may we set God before our eye. That Jesus Christ whom I hope I love, who come to die for sinners and to make them holy. Let the language of our heart be, what shall we render to the Lord for all his benefits: we will take the cup of salvation and pay thee our vows. Thus Christians feed upon Christ, whose flesh is meat indeed, and whose blood is drink indeed. From Jesus thou shalt run without weariness, and walk without fainting, till thou reach the mountain of God, and sit down at the marriage feast of the Lamb——May God be with you.

"I am your son in Christ Jesus,
"WILLIAM TENNOOE."

To the above extracts we subjoin the following letter lately written by Tennooe to a Christian friend in New-York.

"LITCHFIELD, (*South Farms*) *Dec.* 26, 1816.

"Hon. and Dear Sir,

"I received your letter in 20th of December, 1816. I have promised to write to you as often as I can, for the kindness of you and our dear friend Mr. C.; yea, more than a friend to me; for I have no father or mother in this country, or any means of support. It was God who first made you and our dear friend Mr. C. the instrument of my support, both to this life and the life to come; how can I feel for all which had done for me through your instrument. It becomes me to ask myself—Have I lived to the glory of God? What have I done in the service of him who has done so much for me, even laid down his precious life to redeem my soul? What answer does conscience make? Indeed it become me to say, by the grace of God I am what I am; not unto me, not unto me, but unto thy name be all the glory. Oh, that I could be enabled to come to that fountain which is open for Judah and Jerusalem to wash in, and cleanse my soul from all affliction. The time which ought to have been spent in the ser-

vice of a holy God, has been trifled away in the vanities of a wicked world, when I enjoyed Sabbath and Sanctuary privileges; but my heart, alas! how can I live in such dreadful stupidity? Awaken, O God, my drowsy powers—animate and warm these cold and languid affections. Why are not my privileges taken from me and given to my poor heathen countrymen? but it is the goodness of God, that I enjoy privileges of the Gospel of the blessed Jesus; that I am not left in the heathenism darkness and shadow of death. Why was I thus made to enjoy the Gospel of Jesus Christ? it is the grace of God. Oh, that I might be enabled to glorify God by my future devotedness to him! Oh, that Jehovah would pour down his spirit through this land and world! Oh that he would ride from conquering to conquer, and make not only America a place of his power, but Owhyhee also. Arise, O blessed Jesus, plead thine own cause, and have mercy upon Zion—now when men are making void thy law, arise, build up thy spiritual Jerusalem, and let her no longer mourn because so few come to her solemn feasts. I hope to join the church in this place at next communion; though I do not deserve this blessing, but I have a promise to the table of the blessed Jesus, and to have the right with the children of God. It gives great encouragement to my poor needy soul, that I have a Saviour so full of goodness and pity to look to, a mighty agent in heaven to plead my cause, and to present my bills, petitions, and supplications to the Father.—I put all my requests and concerns in his hand, and commit my soul to his care and management; he knows the fittest time to present them, and to send me an answer. In the sacrament I swear allegiance to him as my sovereign Lord and King, over his broken body and shed blood. May I be a true and faithful soldier in his army; and to take the field against his enemies, I need the girdle of sincerity, the shield of faith, the helmet of hope, the sword of the spirit, the breast-plate of righteousness, and to have my feet shod with the preparation of the Gospel of peace. But, glory to thy name, my Redeemer and captain of my salvation, hath provided a noble armory and store-house to answer all these my necessities and wants. Lord supply all my needs out of thy infinite fulness, and furnish me with every thing requisite and necessary for the work and warfare that he may call me unto, though my enemies are strong. But I will look to my glorious captain to girt me with strength for the battle, and to teach my heart to war.

"O can such an ill deserving creature appear before God of heaven, and expect mercy, who hath so long abused mercy! Lord, instead of stretching forth a sceptre of mercy to invite me to thy table, thou mightest, with the rod of thy justice, justly dash me in pieces as a potter's vessel: instead of entertaining me with the bread of life and the cup of blessing, thou mightest give me the bread and water of affliction; yea, cast me into that pit

where I should cry in vain for a drop of water to cool my tongue —O Lord, hear the cry of that blood, and let it not be as water spilt upon the ground. For the sake of that prevalent blood, pity and pardon, and accept a poor unworthy creature that desires to obey thy call, and prepare me to seek thee. O, my dear christian friend, I long to see you. Though we are separated from one another—but let our spirit be united in the throne of grace. I hope the God of heaven will ever bless your undertaking, and give you grace to triumph over the death and grave. Do write to me again.—O don't forget me to him who hath the power in heaven and earth, and be faithful to your own soul.

"Your affectionate,

WILLIAM TENNOOE."

MISSION TO THE CAFFRES.

(Continued from page 300.)

25th. Conversed with old Tzatzoo about Brother William's and Jan, where they should settle. "Why," says he, "Here is one of the best rivers in Caffre-land; you are my friends; and thus, from the connexion between us, I cannot permit your settling any where else. I have the first claim, and especially on my son." I asked him if he would introduce other customs. He said he had not sent his son for an education, and then to return and conform to them: but to teach him, his children, and people, how they were to act. He might build, cultivate, dress, &c. &c. as he pleased. Jan preached again; some were affected; and one man afterwards said that he was not an entire stranger to what was said; for some months he had felt that nothing on earth could satisfy him; that he was a great sinner, and he was rejoiced to hear the word of God.

We rode to the river, which we found running nearly from east to west; but we heard that it soon after turns southward, towards the sea. The water is about four times as strong as that of the Kruman, running from the mountains of the Bushmen behind Caffraria. It is only to lead it out; and there are large plains that might be cultivated. The soil is richer here than in any other part of Caffraria which we had seen; the corn more abundant, and of a finer quality; the grass likewise better, and the mountains a little to the north covered with wood of various kinds to the very tops. From hence it is only a day and a half's journey to the Tambookies. Hinza, a young chief, considered as lawful sovereign of Caffraria, resides between this place and the Tambookies, to the north-east; but is expected to come and reside directly on the east side of Somerset River.

I obtained the following information from an intelligent man, who had lived long with Hinza's people, and speaks very good Dutch. He said that he, and other Caffres, hearing of a large river called Broad River, on the opposite side of which was a town, and that the natives on this side had sometimes an opportunity of bartering different articles with the people living there, had set out on a journey, and passed the following tribes, all belonging to the Tambookies:—Tzatzoo, Voesani, Komboesh, Thokaas, and Oomsevooboo. The last reside at the mouth of the river or bay; that coming here they could see a town at a great distance, on the opposite side, with a large wall around it; that opposite this town was an island, by which the ships anchor; and the people going on board, go first from the continent to the island; that they (namely, the party of Caffres) on coming to the Oomsevooboos, turned to the left, and found a large district, of what he called Bogaries, who have their ground well cultivated, and an abundance of poultry, fruit-trees, &c.; that they then came to a nation of cannibals; and one of the party being caught and slaughtered, they fled back again. They gained, however, information that this nation of cannibals, called the Scanda, intermarry with a tribe of the Bootshuanas, perhaps the red Caffres, as they are reported to be very savage. His statement of the distance, however, made the narrative doubtful; for he said that it was not more than ten days journey from where we were. It is pretty well ascertained, however, from other people, that there is a nation of cannibals in that direction.

We met likewise with a Hottentot, who had formerly been at Bethelsdorp, who was come from large kraals of Hottentots living in their ancient way among the Bushmen, behind the mountains north-east of Caffraria. They marry with the Bushmen, who are said to be tame; and he affirmed that a Missionary would be received most gladly. Their chief is a brother to one of the members of our church, and who is going as an assistant with Brother Williams. Their country they say is well wooded and watered, and abounding with game.

We prepared to leave Tzatzoo on the morrow; but the Caffres were displeased; as they said they were just becoming hungry and thirsty for the word, and now we were going to leave them; but the old chief agreed to accompany us to Makanna's, to give in his sentiments about Mr. Williams' residing with him.

26th. Spanned in early; the Caffres being assembled, we sung. Jan gave an exhortation, and committed the kraal to God in prayer. One of his brothers wept much. We spanned out at noon near a wood, and were soon surrounded by many Caffres, whom our people exhorted to prayer, &c. In the afternoon we fell in with a large party of Caffres hunting, perhaps 50, with nearly twice the number of dogs; and the scarcity of game may be judged of by the success of this day; they had caught only a young blue buck

and an ape. We spanned out on the northern side of the Keiskamma River, where was plenty of grass for the oxen, and an agreeable place to spend the evening.

27th. We arrived early at Makanna's kraal, and were disappointed in not finding Geika; there was, however, a message from him, saying, that he could not come immediately, as he had received a message from Colonel Cuyler to collect together the stolen cattle, and send them back, &c. We, therefore, resolved to proceed to Geika as quickly as possible. We found there was a misunderstanding. Makanna had engaged to send a message to Geika, which he seemed not to have done; and we evidently saw that Makanna and Slambi wished to act independently of Geika, first, perhaps, from a principle of superiority; and, secondly, fearing Geika might oppose the coming of Missionaries. On the other hand, we were given to understand that we had the sanction of the greatest part of the nation, and that it would be difficult for him to hinder it. We had a meeting with Makanna and Tzatzoo about the place of Mr. Williams's residence. Tzatzoo pleaded for his coming to him, and pointed out where he could have his station. Makanna said that he thought Hinza would settle at Somerset River; and the question was, whether there would then be room for the Missionary. It was signified that a large extent was not needed; and Tzatzoo said he was sure that Hinza would be satisfied. Makanna seemed not very well pleased at Mr. Williams's not resolving to stay with him; but likewise said that he had no suitable place; said he should ask Government permission to settle on the west side of the Fish River within the colony.

28th. Being Lord's Day, had a prayer-meeting early. I preached, at 11 o'clock, from Hebrews vii. 25. There were several Hottentots in tears. When I had done, Jan preached and prayed in the Caffre language. After service, an old woman had some difficulty in getting away to the bushes, weeping very much; and after she returned she rolled on the ground, crying out that she was no human being, but a monster of iniquity. We found she had been considered a witch; that she had a sister who had lately been baptized at Bethelsdorp. I spoke to several who were in tears; amongst others to a young Hottentot, who the evening before was going to fetch water. He said, that on the way a voice came to him, saying, 'How is it you walk so unconcerned?' He resisted the speaker, and went on. The voice said, 'Do you know you are a sinner?' He still resisted; when the voice said again, 'Will you pray?' when he cried out, "O God, help me!" He returned, and was in tears ever since. He said his sins were very great. Brother Williams preached in the evening, from 1 Tim. i. 15.

29th. We rode away early to inspect a river, which had been pointed out as a fit place for a mission. We rode by several kraals, all the people of which were very inquisitive to know the object of our journey; and were pleased when it was told them. After two

hours ride we came to the place; but found a very scanty supply of water, wood, and grass. This prospect was very bad; and yet a residence somewhere hereabout appeared to us at that time very desirable, because there was a great number of Hottentots, Gonas, and Caffres, understanding the Dutch language, residing with Makanna, and who would all join a Missionary immediately. These people had come from every direction to hear the word of God from this man; but the badness of the place afforded a gloomy prospect. On our return we made a report to the chief, who said he should be very happy to have Mr. Williams near him; but that was the best place he had in his district.

30th. Makanna breakfasted with us. When all was ready for departing, we sang, prayed, and then took leave, and departed. We were accompanied a great way by Caffres, Gonas, and Hottentots, some of whom wept very much. We spanned out that evening in a gloomy dale between hills, and were disturbed in the night by a wolf, which drove away our oxen, and ate of the slaughtered ox which we had received from the old chief, Tzatzoo: he did not, however, eat much; but we, having no other meat, were obliged to take his leavings.

May 1st. We were delayed this morning on account of the oxen being away, and after they were brought to the waggon, while we were waiting for the rest of the killed ox, the oxen slipt away again; and we did not find them till 11 o'clock, when we went on till evening; we then saw two kraals, the only ones we had seen since we left Makanna. Indeed the country here is very barren, badly watered and wooded. We considered ourselves in the neighbourhood of the kraals of the Madankean Caffres,—famous thieves; and, therefore, kept our horses and oxen fast the whole night, and the people were on the look-out. Had rain; but having plenty of fire-wood, the people dried themselves by the fire as fast as they got wet. A Hottentot never minds rain, if he can only get a fire.

2d. Our Caffre guide, from Makanna, dispatched a man to know where Geika was; who returned saying, that he was at the kraal of Butma, collecting the stolen cattle to send to the colony. We passed a kraal where was a Hottentot, formerly belonging to Bethelsdorp, and whose first wife is one of its most ornamental members there now. He said the Caffres were ripe for the word. As we wished to know more minutely where Geika was, passing a fine lake, we spanned out, about nine o'clock, in sight of a number of kraals under the command of the Macrater Antoni, a Caffre, who formerly had visited Bethelsdorp much; and after being affected by the word, joined us from these kraals, and began to speak very feelingly to the Caffres, and interpreted every thing he heard us say. Brother Williams recommended getting the Caffres together; which the chief eagerly did, by sending persons off in every direction; and in about two hours we had a congregation of about

250 Caffres, men, women, and children; and brother Farr preached to them with much freedom. One of the women said, that the night before, when she went to bed, a voice (as she called it) said to her, "Have you so much time that you can sleep?—stand up and pray:" that she had risen, and could not get rest the whole night; and she supposed it to be the voice of God; and that it was to forewarn her of what was at hand, namely, the word of God. We trust this meeting was not without a blessing; and we looked back to think of the reason of our oxen being twice away yesterday morning; for if we had had the oxen, probably we should have passed this place the same evening.

Hearing that Geika was still at Botma's, we went forward, our waggons surrounded by Caffres. At first they had their assagais; but finding who we were, sent away their weapons, as they said we were men of peace.

Approaching the kraal of Botma, we were informed that Geika was gone home; and we then turned our waggons, and proceeded towards his place. Towards evening we came to the Chami River, the banks of which are very high, and it required some labour with pick-axes and shovels, to get the waggons safely through; and just as we were beginning, another messenger came to inform us that Geika was still at the kraal of Botma, and that it was his son who was gone home. We were displeased at this day's proceedings, but could not blame ourselves; and thought that, perhaps, God had some end to answer by bringing us here. A number of Caffres joined us in the evening and morning worship, and heard with great earnestness the word of life; and about 10 o'clock at night Hendrik Noeka, Geika's interpreter, arrived, who had, in Geika's name, applied for Missionaries; and we had much interesting conversation with him till past midnight; and we could not help thinking that it was a wonderful providence that we had seen this man before we saw Geika. He has considerable influence, and is perfectly acquainted with the sentiments of Geika, and of the Caffres in general, and could put words into our mouths. He is considered chief over many Caffres, and intends to join Mr. Williams immediately. We had dispatched two men, at sunset, to go to inquire where Geika was; and about noon to-day they returned, saying, that they had met him, and that he had pointed out a kraal where he would meet us on the morrow.

(*To be continued.*)

JUVENILE PIETY.

"A flower when offered in the bud
Is no vain sacrifice."

Died, at Weymouth, July 7, in his seventh year, Benjamin, the son of the Rev. B. Cracknell, D. D. "Out of the mouths of babes and sucklings, thou hast perfected praise." This scripture

was verified in the short but pleasing history of our little pilgrim. Parents, and instructors of youth have, in general, too many proofs of the truth of the inspired declaration, when speaking of children. "They go astray as soon as they are born, speaking lies." From this early and prevailing vice, Master C. was remarkably free. On one occasion, his Mamma suggested a fear that he had spoken inaccurately, upon which he immediately appeared agitated and distressed, and added, "Indeed. Mamma, I would not tell a story; you know I would not tell a story." Nor is it recollected, that he was ever convicted in uttering a single falsity.

His attachment to his parents and friends was exceedingly strong. With them he rejoiced, and with them he wept. His own friend and his father's friend had deep hold of his sympathies and regards. Reflections being made upon the character of a friend, in his presence, he burst into a flood of tears, and upon being afterwards asked the cause of his weeping, he said, "he could not bear to hear his friend spoken against."

Before he was five years of age, he appears to have had an impression of the importance and efficacy of prayer, and daily bowed himself before the throne of grace. When ill, and more debilitated than usual, he expected to have his case specified, and appropriate blessings implored at the family altar. The Rev. Mr. S. being on a visit at Dr. C.'s house, was requested to conduct the morning devotions. He did so, but not to the satisfaction of this child of affliction, for the prayer was no sooner ended, than he wept bitterly, and being interrogated "Why weepest thou?" He replied, "Mr. S. did not pray for me." Such omissions were frequently noticed by him with the greatest concern. When so reduced as to be incapable of any exertion, he said, "Mamma, I cannot pray for myself, do you pray for me." "But," said his Mamma, "and what my dear shall I pray for?" He instantly replied, "that I may be kept from *sin*."

A change of air being recommended, he was removed to the delightful village of Upway. Here he was placed with pious and sympathising friends, whose kind attentions were without intermission. When he retired to his bed-room, in the evening, he was accompanied by Mrs. W.—When in bed, and Mrs. W. being about to retire, he observed it, and said, "Mrs. W. are you going to leave me without praying for me, my Mamma would not do so." As might well be expected, Mrs. W. was not only surprised, but much affected, and though she retired a few minutes, she returned to him, complied with his desires, and with which he was evidently both pleased and benefited.

He had committed to memory nearly the whole of Dr. Watts' first set of catechisms, but there are two answers to two questions, which he often repeated to himself and to his parents, with such emphasis as clearly evinced the interest he felt in the great truths

which they embrace. The first of these was, Will God forgive you if you pray for it? I hope he will forgive me, if I trust in his mercy for the sake of what Jesus Christ hath done, and for what he hath suffered; and the second, Whither shall you go if you are a child of God? If I am a child of God, I shall be taken up to heaven, and dwell there with God and Christ for ever.

He would frequently recite devotional poetry, and with those appropriate feelings which plainly declared, he both understood what he repeated, and that he was deeply interested in the truths contained in those pious compositions.

The following lines of Dr. Watts were very precious to him:

Then let me join the holy train,
And my first offerings bring;
Th' eternal God will not disdain,
To hear an infant sing.

My heart resolves, my tongue obeys,
And angels shall rejoice,
To hear their mighty Maker's praise,
Sound from a feeble voice.

As also the following lines from "the Shepherd and his flock."

See, the glorious crown he's wearing
Tells us he's a king, tho' bearing
Little lambs in love, and pity,
To his own delightful city.

The thirteenth of the hymns for infant minds was sweeter to him than honey, or the honey-comb; the latter part of which he recited with such tender, plaintive, and impressive modulations, as drew from those who heard him the involuntary tear.

My voice would be lisping thy praise,
My heart would repay thee with love,
O teach me to walk in thy ways,
And fit me to see thee above;
For Jesus said, "Let little children come nigh,"
And he will not despise such an infant as I.

As long as thou seest it right
That here upon earth I should stay,
I pray thee to guard me by night,
And help me to serve thee by day.
That when all the days of my life shall have pass'd,
I may worship thee better in heaven at last.

As he approached the end of his race, the sense of hearing was completely lost, and the powers of articulation became very feeble; but when no longer able to converse with his afflicted parents and friends, his hands and eyes were raised towards heaven, as though he longed to be absent from the body, and present with the Lord, that mortality might be swallowed up of life.

The prayers of this child of the kingdom are answered, the songs of the night are exchanged for the songs of heavenly Zion, where

there is no darkness at all, where there is no more death, but fulness of joy, and pleasures for evermore.

No publications appear to have attracted his attention more powerfully than that class which narrates the exemplary lives and happy deaths of Christ's young disciples. From the perusal of such memorials of early piety he derived no inconsiderable advantage. And this unadorned statement of facts respecting himself is presented to the public, with the pleasing hope that it may entail similar benefits on the rising generation.

REVIVALS OF RELIGION.

To the Editor of the Christian Herald.

DEAR SIR,

The God of Zion still lives, and his merciful promise, "instead of thy fathers, shall be thy children," is in our day remarkably fulfilling to the great joy of his churches.—It is matter of inexpressible joy to every pious mind, while viewing the deplorable state of man by nature, to see the arm of the Lord revealed as it is, in the conviction, and conversion, and sanctification of sinners. Feeling that others may be as deeply interested and comforted as myself, in hearing of what God has done, and is doing for this world, which lieth in sin and wickedness, by pouring out his Spirit on sinners, quickening and edifying his children, and building up his holy Kingdom, I send you a short account of a recent work of Divine grace in Hartwick, Otsego county, N. Y. for your perusal and disposal.—The goodness and mercy of God to this little branch of his militant Church, ever since it was organized, is truly deserving of the grateful remembrance and thankful praise of this people. This Church was organized by aid of the Rev. I. Bushnell, a Missionary from the Connecticut Missionary Society, in May 30, 1800, and consisted of 12 members, mostly gathered from members of other churches, who had come from Litchfield county, Connecticut, into this then howling wilderness.—The church continued for several years without the aid of any public teacher, except occasional missionary labours, and some labours by Baptist brethren who were in this vicinity. (Most of the members which then composed the church are gone to the house appointed for all living.) During the interval of several years, in which the church had no Pastor, some additions were made to their number of hopeful converts, and others who removed into this place; but it was literally true, that they were as sheep without a shepherd, and had many most severe struggles to keep the order and discipline of Christ's house, so that they are ready to say, "It is by the help of the Lord that they are brought to this time." In the autumn of 1806, the church and society had so far advanced in property, that they felt it a duty to make an attempt to settle a minister, and accordingly gave a call to Rev. Whiting Griswold, who was then labouring in this and in a neighbouring town. He was ordained the November following,

and remained their Pastor until June 5, 1811, when he was dismissed on account of ill health, and after a lingering complaint of the hectic, died January 13, 1815, aged 34 years. During Mr. G.'s ministry, the church was increased, and shared a partial revival in 1808 and 1809. Numbers were added almost every year, so that the church, though they had many struggles in discipline, have been at times greatly refreshed. In the painful struggle this church endured in parting with their beloved Pastor, whose praise is still in all the churches in this vicinity, they behaved with a great degree of Christian resignation, humility, and perseverance; and what was comforting to them, they had their beloved Pastor with them in his last hours, and saw his steadfastness both in the doctrines and truths he had preached, and his great composure in his dying moments; so that, as he was truly beloved by them, he died truly lamented by all the church. After a few months the church again fixed her eyes on another, to break to them the bread of life, and by the special providence of God, on the very day that I was dismissed from my pastoral care in Burlington, a town adjoining, her committee made her request, according to the advice of their sick pastor, that I should come and labour with them. Since my settlement with them, the church has endured many seasons of adversity and prosperity; a few hopeful converts have been found almost yearly. After a season of darkness and formality in religion for more than a year, about the 10th June last, it became very evident that God still had this little branch of his Zion in remembrance, and that he had come down by the mighty power of his Spirit and grace, to revive his work and refresh again the hearts of his children. His merciful presence was visible as the light. This work made its first appearance in the Academy for young Gentlemen and Ladies; and a female from abroad was the first who appeared to be solemnly impressed. The church had for some time been wonderfully impressed with a sense of her degenerate state, and had been using measures, motives, and means for a revival; but their hopes seemed to be in a great measure blasted; and iniquity seemed for a time to triumph. But there were some merciful intimations, and tokens of the sounding of God's feet in the tops of the Mulberry trees; a cloud like a man's hand might be seen; but on the conversion of the above female youth, the work spread in the school, and soon it was found in the society, so that conferences from once in a week increased to twice, thrice, and even every day in the week excepting Saturday:—The house of God became crouded, and a deep solemnity sat on most countenances. It was soon manifest that many were inquiring "what they should do to be saved." There was truly a shaking in the valley of dry bones; and the cloud of blessings continued to spread until it covered our spiritual horizon; from drops it became showers, and during the months of July and August, it seemed like one continued Sabbath

day. The work was mostly confined to the youth; yet some few heads of families have been taken, and what is peculiar, not one aged person for a long time was moved. In the latter part of the work many heads of families were cut down, and some from infidelity, Universalism and other errors, have been hopefully converted. Rising of 140 have been hopefully brought from darkness to light. Sixty-four have been added to this church, and nearly the same number to the Baptist Church in this place. On the first Sabbath in September, 37 were admitted into the church, in the midst of a most *crowded, solemn audience.* This was a day long to be remembered by many souls. From the man rising of sixty, to the child of ten years, such have been taken in this work; but the greater part are youth, and from pious families. God has indeed blessed the attempts to give youth and children a pious education; to which this church and others had for some time been attending. As yet, those who have made a public profession, appear to have the work of the Holy Spirit genuine in their hearts. The churches in this place are in harmony, and love among the brethren in a good degree prevails. In the month of October the work had a partial check, on account of a certain minister, who introduced himself with his heresy into this vicinity. So fatal is novelty and error to a work of grace! The church on the first Sabbath in November, had a very animating season; but the work has evidently declined, because *we* were ready to let the Holy Spirit depart. The church kept a day of fasting in the month of June, for their neglect of duty; and they had a like day the 1st Wednesday in December, when it appeared that God was ready to hear prayer; since that time there have been several instances of hopeful conversion; and the work has not wholly subsided. The character of this work of Divine grace may be expressed in very few words: peculiarly pleasant, powerful, still, attended with pungent conviction, deep sense of total depravity, little terror, great sense of the guilt of sin; such were sweetly constrained to humble themselves before God in true contrition: Backwardness to express their hopes of themselves; great sensibility of the opposition of their hearts in many instances; and the need of God's special grace to effect this great change. One peculiar effect of this work of the Holy Spirit is a disposition to pray for, and to do good to the souls of others. A Missionary Society has been formed in this place, both among males and females, as aids to the support of a Missionary to be employed in the vacant churches in this vicinity, under the patronage of Union Association of Churches, and the Board of Directors in this town. In all this God has wrought remarkably for this people; for which we are bound by every tie to bless, praise, and love his holy name—yea, let all people praise him for ever. God is visiting many towns in this part of the vineyard. A work of Divine grace has recently been manifested in Butternuts; more than 40 have been

made the hopeful subjects of Divine grace. In Eastern, a town adjoining, a shower of grace has been felt, and rising of 100 were under deep impressions; but the number of conversions are not known. In this last place, more than 20 families have erected the family altar, who had heretofore shut the Lord Jesus from their houses and their hearts. In the towns of Norwich, Homer, and Locke, the work is great. I might enumerate more than 30 towns in this part of the vineyard, that have had refreshing seasons of late; but I have already exceeded the bounds of my intended narrative. We may truly say, marvellous are thy works Lord God, and let all men fear and love thy name.

HENRY CHAPMAN.

Hartwick, Otsego County, state of N. York, December 25, 1816.

[*The letter to the Editor of this paper, which enclosed the above account, gives the following additional information*]

Dear Sir, Hartwick, 30th Jan. 1817.

Agreeably to your request, I enclose the within for your disposal. The blessed work of revival still continues with us; God has been pleased to come by his Holy Spirit into the Factory Village, so called, on the East Line of this town, and breathe spiritual life into many dead sinners, within a few days. Several Universalists have been driven from their false refuges, and led to rest upon the tenderness of the Christian hope! It is truly a day of God's merciful visitation. Christians begin to see eye to eye, and are heard to inquire, What shall I do to advance this most important of all interests, and to be instrumental in the salvation of perishing sinners? God is recognised as the rightful Sovereign of the universe, and man as a steward, holding every thing subservient to the interest and honour of his King, and his Saviour! Our little village seems none other than the house of God, and the very gate of heaven; every morning brings intelligence of new captives to the Prince of Peace. And may this Lamb of God continue his glorious conquest, until the vast family of man, who may live on the earth, shall be found sitting clothed, and in their right mind.

I am, dear sir, yours truly, L. B.

By a letter lately received from Smyrna, Chenango county, N. Y., it appears that a remarkable display of the power of Divine grace has recently been exhibited in the town of *Norwich* in the same county,—a place formerly noted for irreligion.

The work of the Lord was first manifest at the commencement of the present year, and in about three weeks from that time more than a hundred were added to the Baptist and Congregational Churches. For want of a church, the court-house was used for a place of public worship. The writer adds, "The infidel stands

aghast and amazed. The Spirit of the Lord has taken hold of some of that class, and swept away their refuges of lies, as the rays of the sun dissolve the hoary frosts of autumn. All classes are subjects of this awakening:—the old and young—the rich and poor—the learned and ignorant—the lawyer, the farmer, and the mechanic—all are alike made to bow to the sceptre of King Emmanuel. O my friends, I want language to express my feelings on what is doing in the hearts of many of our fellow worms."

A remarkable revival has also lately taken place in the town of Newark, New-Jersey, principally confined to the congregation under the pastoral care of the Rev. Dr. Richards. Our correspondent states, "that not less than two hundred souls in that congregation are awakened and anxiously inquiring what they shall do to be saved. It is not only a great but a *deep* work, and unquestionably an extraordinary operation of the Holy Spirit. Between 20 and 30 youth, none perhaps older than 13 or 14 years of age, meet frequently for social and special prayer, the relation of whose experience is most rational; and their warm and fervent language in prayer evince the power of Divine influence on their infant and tender hearts."

We are encouraged to expect before long an authentic and particular account of that revival for publication.

The Newark Religious Tract Society, (*N.J.*) was formed the 20th of last month.

Its object is "to distribute gratuitously religious Tracts, and other publications which relate to the all-important concerns of the soul." The payment of not less than 25 cents, and a monthly subscription of 4 cents, constitute a member; and 15 dollars at one time, a member for life. The concerns of the society to be conducted by a President, Secretary, Treasurer, and 12 other managers. The Board of managers to meet monthly, and every three months to appoint a *Committee of Selection*, composed of 3 members, whose duty it shall be to examine and select Tracts, and other publications, and recommend them to the Board. Every member of the Society, and any institution whose object is the diffusion of religious knowledge, to have the privilege of purchasing tracts of the Society at first cost.

Officers.—Jos. C. Hornblower, President; Moses Lyon, Secretary; Moses Smith, Treasurer.

The good inhabitants of *Essex County*, (N.J.) are engaged in forming a *Bible Society* for that county. A meeting is to take place at Newark, on the 12th instant, for the purpose of adopting the constitution, and appointing the officers of the Society.

THE

CHRISTIAN HERALD.

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MISSIONARY INTELLIGENCE.

At Surry Chapel, (near London,) on Monday evening, Sept. 30, 1816, nine Missionaries were set apart to their important work, viz. Messrs. John Taylor, James Kitchingman, Evan Evans, John Brownlee, and Robert Moffet. These five brethren are designed to strengthen the various stations in Africa, which are continually increasing in number. Mr. Taylor and Mr. Evans had been previously ordained, the former at Chichester, the latter at Bala.

The following are intended for the South Sea Islands, to strengthen the hands of our worthy brethren there, who are almost overwhelmed with the labours of their station, viz. Messrs. David Darling, George Platt, Robert Bourne, and John Williams.

All the brethren are acquainted with agricultural or mechanical arts, and will be able to promote the civilization of the natives in Africa, and Otaheite, while they diffuse among them the invaluable knowledge of the Gospel.

Mr. Rayson, of Wakefield, commenced the service by prayer; Mr. Leifchild, of Kensington, delivered an appropriate discourse, of an introductory nature, and proposed to each of the Missionaries suitable questions, which were answered in a very satisfactory manner. The numerous audience appeared to be deeply affected, when nine young men publicly declared what God had done for their souls, their belief of the great doctrines of the Scripture, and their devotedness to the cause of Christ among the heathen. A Bible was then put into the hand of each, by Mr. Burder and Mr. James, in the name of the Society; Dr. Waugh offered up to God the united petitions of the great congregation in behalf of the Missionaries and their wives, who were present; after which, Dr. Winter and Mr. Campbell addressed the Missionaries in an affectionate and impressive manner.

The brethren destined to Africa, have just embarked at Gravesend in the ALACRITY, for the Cape of Good Hope.

The Missionaries for Otaheite were expected to embark at the close of October in the Harriet. *Evan. Mag*

MISSION TO THE CAFFRES.

(Concluded from page 313.)

5th. We arrived at the kraal where Geika was. We asked him if he had received any information of our arrival. He said not officially; and at which he was surprized. I told him that Jankanna (Dr. Vanderkemp) had always prayed, and used his endeavours to introduce the Gospel to his country;—that, after his death, I also had used my endeavours, and now had obtained permission;—that I had first been to Congo's, then to Makanna's; but that we should have come directly to him, had we not heard that he was expected at the last mentioned place; for that reason we had gone to Tzatzoo; but on our return, hearing he could not come so soon as intended, we had hastened to visit him;—that Slambi had been with us. He desired very earnestly to know what the other chiefs had said. We told him that they had expressed their joy at our arrival; but had said nothing positively as to a place for the residence of the Missionary; that we had looked at two places; but that we did not know where *he* would wish the Missionary to reside. He desired to know what each chief, in particular, had said; which we told him. He then wished to know what was *our* intention, whether to reside at his place, or with the other chiefs. We answered, that we could not decide till we should know his mind. He said that the chiefs had given him no information upon the subject; that he was a child; he did not know how to act. If the Missionaries lived near him, he would make them his counsellors in every thing; but that we must say where Brother Williams wished to remain. It was then left to Brother Williams and Jan Tzatzoo to determine, who begged that they might be allowed time till to-morrow.

We then begged that the Caffres might be informed that to-morrow there would be preaching; and messengers were sent off in all directions. When he was going away, he said that his joy at our arrival was so great, that he could cry out aloud. Had conversation with three Caffres, who had come two days journey after us. One of them seemed sickly, but said his sickness was in his heart; that this had began a year ago, when, at a certain time his sins were revealed to him; that he did not know what it was, and tried to drive away the convictions; went to a feast, and when standing up to dance, a fire was presented before him; that he fell, and had been almost dead; that a glorious person had been presented to him, so glittering, that his eyes were dim at beholding him; that it was told him that this person could help him. He said that the Caffres could not understand him, but supposed him to be bewitched; that he felt now that we were the people he had been looking for.

4th. It rained hard; and we feared that we should not have many people present. Geika came to breakfast with us. He said

that he thought much of Jankanna; that he loved him much; that he could always be free with him; and that, even if he sat close to him with his bedaubed skins, he had never said, "Get away with your nasty kaross." He said he wished to know what Mr. Williams intended to do. We still desired to know what was his own wish. He would give no direct answer; but again asked what was our intention. Having previously weighed the matter, we told him that Mr. Williams had no objection to come and reside with him, if it was his wish, and if a proper place could be found. He then answered, that *the whole country was before us where to choose.* We mentioned Cat River as a place that had been proposed; and that we should examine it on our return. We asked whether other Caffres would be permitted to come to Brother Williams. He said, that *the word of God must be free for every one.* We asked if he had any objection to a Missionary being sent to the other chiefs. He said, None; for they needed the word just as much as he did.

He said he was delighted that the house of God was coming to him, and that he should send word to Hinza; and if he came, he would accompany him to the station, and say, "There is the house I informed you of."

We had much conversation with him; and he was astonished to learn that he might pray to God in his own language; and was surprized that no person had ever told him so; for he had always heard Jakanna pray, but it was in Dutch; and he supposed it would be necessary to acquire the Dutch language before any one could pray.

The congregation being assembled, we went out. Geika and his chief men placed themselves together, according to rank, at our left. The women were afraid, according to their custom, to come into the presence of the chiefs; but asked leave to go into our tent, where they shut themselves in, viz. the wives of the chiefs; but the other women sat behind the men. Jan preached with great boldness; and perhaps never was a more attentive congregation; and when he had finished, every one retired to the bushes to pray, even Geika, who was absent for a considerable time. After their return they seemed astonished; and the whole afternoon were divided into little companies with our people, who, with tears, acquainted them with the way of salvation. Geika remained with us till evening service was over. In conversation, he compared his sins to the stars, to which he pointed, and said, As impossible as it is to tell the stars, so impossible is it to tell my sins. He said that he was ashamed of himself before us, and especially before Jan Tzatzoo, whom, he said, he might consider as his own child, but now looked on him as his father; that he had neglected the word that Jankanna had made known to him; but now God had visited him again, and had not suffered him to die in ignorance;—that we must not be tired of him;—that he had al-

light we proceeded, and arrived in the night at Sunday's River, where we found our cattle from Bethelsdorp. We arrived at Bethelsdorp about one in the morning.

17th. We waited on the Landrost, Col. Cuyler, who was much delighted at our relation, and offered every assistance, &c.

The Mission to the Caffres has at present several advantages, which it never had before:—1st, Their conquest by the English has had a good effect;—2dly, The preaching of Makanna, although very defective, and, in some things, inconsistent, has had a wonderful effect, and prepared the minds of the Caffres;—3dly, The assistance of our young chief Tzatzoo, and several pious and zealous Hottentots from Bethelsdorp, understanding the Caffre language, one of whom is a smith;—4thly, On the part of Government. The Caffres having refused to assist the Boors in the late rebellion, Government is anxious to take the advantage of this instance of good-will, and is ready to give every assistance; and has even offered to send a cargo of different articles for bartering.

We were much disappointed with Caffraria, in consequence of the reports that were generally given of its fertility. Except on the mountains behind Geika's residence, there is little timber in the country. The grass, in many places, is scarce; and where it is rather plentiful, on the west side of the Keiskamma River, it is very sour. There is in general a scanty supply of water. The Somerset, Keiskamma, Chumie, and Cat Rivers, are the only streams of any importance. Those who reside on the borders of these rivers are well supplied; but the rest of the Caffres must be dependent on rains to fill their ponds or little lakes. The Somerset and Cat Rivers may be led out with effect; but the Keiskamma and Chumie have high banks, and the ground on the banks of the first very hilly. We were astonished to see so few cattle in Caffraria, and were at a loss to know how a large kraal could subsist; and considering their customs and manner of living, we did not much wonder at their propensity to stealing. They are accustomed to live on animal food; and it would be impossible they could subsist long on their own. Their game they seem to have destroyed. We did not see one elk; a very few spring-bucks, a few other small ones, such as *duikers*; perhaps sixty in the whole, in Caffraria; and a few hartebeests. We supposed that one object of getting cattle from the colony is for the sake of the skins, for carosses, as many of the Caffres were badly off, and others had them of sheep-skins, which formerly they would not wear. If growing corn and wearing clothes can be introduced, the temptation to stealing may be done away. We took an occasion of telling Geika, that he knew in what a state the Hottentots were before Jankanna and myself joined them, having then had nothing; but now they have waggons, oxen, cattle, horses, &c. in abundance, without stealing.

The climate of Caffraria, or the manner of living of the Caffres,

must be very healthy. We saw only one sick person in the whole country. We saw one dwarf; but scarcely another deformed person in all our journey.

Makanna may be very useful or very injurious: it is doubtful whether he is a changed man or not; he seems to have been a peculiar person from a child.—When a boy, he was among the farmers, and speaks a little Dutch. It is evident that he has learned much of what he knows from Mr. Vanderlingen; and seems to have a good memory. He is a stout handsome man, and commands respect: he makes the Caffres believe he is a very great man; and seems under the temptation to be pleased that the Caffres think there is something miraculous in his doings. Hoping, however, for the best, and praying that the Gospel may strike deep-rooted in that country,

I remain your ready servant in the Gospel,

J. READ.

DOMESTIC.

Visiting Society.

Among the numerous benevolent Societies, there is one that has been some time in existence that has remained entirely unobserved. It is a *Visiting Society* established by a number of the members of Mr. Patterson's church, in Philadelphia. The object of this Society is to visit the poor, distribute Tracts, invite them and their children to the schools; in fine, to carry the Gospel to their houses. Many careless persons have been thus brought to attend a place of worship, and numbers reclaimed. They meet often and relate the success that has attended their labours, which stimulates them to great exertions.—*Rel. Rem.*

School for Soldier's Children.

The Rev. Mr. Booge, Chaplain in the army of the U. S. has voluntary opened a school at Platsburg, for the gratuitous education of soldier's children at that station. His school now contains 42 pupils, who have made considerable progress, but most of whom when he commenced, did not know their letters; and but for him might have grown up in extreme ignorance. He proposes to Congress that the keeping of such schools, should be made a part of the duty of chaplains.

There are 861 scholars at the Public Schools in Providence.

Effects of Drunkenness.

In Baltimore, on the 17th inst. about 10 or 11 o'clock at night, five men having staid in a tavern till they were much intoxicated, stumbled into the bason or dock, when three of them were drowned. One of them had a wife and children.

JUVENILE DEPARTMENT.

Obituary of Peter V——, of Somerville, New-Jersey.

"Happy the child whose youthful years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell."

"Why should I say 'tis yet too soon
To seek for heaven, or think of death,
A flower may fade before 'tis noon,
And I this day may lose my breath."

At the close of the last year the subject of this Memoir was in the enjoyment of pleasing health. On the third day of the present year he was numbered with the silent dead, at the age of eleven years and 21 days.

His mother, in a letter to her sister, written shortly after the event, gives the following account of it.

"*Raritan, Jan.* 14, 1817.

"MY DEAR SISTER,

"The Lord has smitten us very sorely in taking from us our only son. We viewed him as given to us for a support and comfort when the precarious state of health of his father made us look on the latter as an uncertain prop: but the Lord, whose ways are not as our ways, nor his thoughts as our thoughts, has seen fit to dry up this pleasant stream, that we may depend entirely on the fountain. We must say with the Psalmist, 'I was dumb, I opened not my mouth, because thou didst it.' The cup, though bitter, overflows with mercies. About two months before he was taken sick, I had a very solemn and interesting conversation with him. You know he had been in the habit of daily studying the Bible. Wishing him to commit more to memory, I urged him to join the little Tract Society for learning the Scriptures; he replied, that there were none but girls and small boys in the school who were members. I told him he could set the large boys a good example; that it might be a means of exciting some of them to study more of that precious Book; and if he should be called to leave his father's house, he might find a good store of Scripture knowledge very useful in fortifying him against the temptations and allurements of a vain world; but more especially, he would find the comfort of them when he came to die;—little thinking that he would so soon be called to realize that comfort. At the same time I put into his hands the number of the Christian Herald containing an account of the exercises of Mary D. It affected him very much, and he cried out, 'O mama, what a beautiful story! If I could die like that little girl, I would not be afraid. I took advantage of his feelings, and urged him to take that little girl for an example. 'I will, mama,' he replied; and from that time I had no

occasion to urge him. He tasked himself every day, and generally committed a long chapter accurately every week, besides his other studies. I have mentioned these circumstances by way of encouragement to his little cousins. For the great comfort he enjoyed on his sick bed, seemed to be intimately connected with this application. During his sickness, whenever I repeated a passage of Scripture, he had an appropriate one to answer. He appeared to have a clear view of the great plan of Salvation; but could not apply it to himself, till a very short time before his death. I cannot, my dear sister, describe to you my feelings at this time. My mind, which for twenty-four hours had been in an agony, was suddenly relieved, the burden fell off, and my dear son, whom I had viewed summoned at the bar of God not knowing what would be the final sentence, I now viewed as united with the heavenly choristers, singing halelujahs to Him who loved us, and washed us from our sins in His blood. I could not mourn, but rejoice.—How little did I know myself! Nature often will prevail, and grief comes in like a flood. I then fly to the last scene, when I am compelled to silence, and cry out, 'My Lord and my God, whom have I in heaven but thee, and there is none upon earth that I desire beside thee.' He will be better to me than sons and daughters. O my sister, when death comes in our family, how does it bring eternity in our view! May this afflicting dispensation be a means of making us all more faithful to ourselves, and those committed to our care: and may his sisters and cousins be more earnest in that great preparation which will enable them to spend an eternity with him."

The father, in a letter giving information of this bereavement, thus writes:

"The Lord has seen fit to strike precisely where I had not looked for it. I have often thought of my children's dying, but scarcely ever of Peter's; his life seemed to be indispensable, and his rugged health perhaps cherished this forgetfulness of his mortality. But the Lord had planned it differently, and by the execution of his plan, has said, "Cease ye from man, whose breath is in his nostrils."

In addition to the general obligation to exercise patience and resignation, and to the many promises to bring a happy result from afflictions, there were some circumstances attending this dispensation well calculated to inspire submission, nay more, to excite our tearful joy, and our ardent thanks even in the very midst of grief. Oh, Sir, if mercies mingled with afflictions were decisive evidence that afflictions were the chastisements of a Father reconciled in Christ, methinks I could never again doubt that I was a child of God. I know not that I could have asked the Lord for any circumstance to attend the death of my little boy, in which he has not mercifully anticipated my wishes.

On the morning of Saturday the 28th of Dec. he was taken very

ill, and had a very sick day.—The medicine administered had the designed effect, and on the Lord's day he was better—on Monday quite better; towards evening, however, he complained of severe pains. These increased through the night, and towards morning, being exceedingly restless, he exclaimed, "O mama, this pain will take me off, I cannot stand it long." I made a remark on the frailty of life, and asked what he would think if the Lord should call him to die? "O papa, said he, if I was prepared, I think I would not be afraid to die." His sickness proved to be the typhus fever, which from this time rapidly progressed with its deleterious effects. We often spoke to him of death and its consequences, and found that the subject did not alarm or discompose him; he expressed no desire of life, and no fear of death, but frequently a desire to be prepared for it. His mother asked him, on Wednesday morning, whether he had heard his Papa's prayer; "O yes, mama," said he, "how beautifully he prayed for me. O that I could have an interest in the Lord Jesus Christ!" Through the course of that day and the next, I observed to him, My son, the Lord only can be your helper now. Do you pray to him? "O yes, papa," said he, "I pray all the time."—For what do you pray, my son?—"For a new heart," said he. At another time, in answer to the same question, he said, "For an interest in the Lord Jesus Christ." His mother asked him, on his saying he was a sinner, if he could not say with the Publican, God be merciful to me a sinner? "Yes, mama," said he, "I can say it, but this will not do, I must *feel* it too." He more than once expressed his satisfaction that his mama had made him commit so much of the Scriptures to memory; "For," said he, "I can now recollect and think of many passages which give me comfort." On Friday morning, he wished his mother to raise the curtain of the window, that he might once more look out of doors, adding, "I may never have another opportunity." His mother gratified him, and observed, My dear son, if you become an inhabitant of the New Jerusalem, you will not need the light of the sun. "O no," said he, "the Sun of Righteousness shines for ever there," and immediately added this text: "*Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive the things which God hath prepared for them that love him.*" He soon after this began rapidly to decline, and we gave up our only son as lost to us. About 11 o'clock he seemed to be expiring, and we all stood around his bed to see the last. His mother took a last view of him, and after giving him up to God, she had retired into the adjoining room, unwilling to witness his final struggle;—when, to our astonishment and inexpressible satisfaction, and as if ransomed for a moment from the grave for the express purpose of giving to his parents the best of all consolations in his death, he suddenly revived, and with an eager and impressive look surveyed his weeping friends, and with a strong and solemn voice exclaimed, "Why do you murmur, and why do you mourn? I am not going to hell, I am

going to heaven, God will not send me to hell;—he is my Deliverer—my Saviour—my Refuge—my Rock on which I build—my Hope in life and death." His dear mother, on hearing he had revived, flew to his bed. 'My dear son,' said she, 'can you now be sure the Lord is your Saviour?' 'Yes, mama,' replied he, 'I shall not die, I think my God has told me so—My God has told me so. He is my Shepherd, he will take care of his sheep, and bring them into his fold. 'The good seed sown in good ground, will spring up and bring forth an hundred fold;" (referring, as was supposed, to the pains she had taken in teaching him the Scriptures and the Catechism.) In this strain he continued speaking for a time, and then lifting up his eyes to heaven, and in a most solemn voice addressed a continued prayer to God, expressive of the greatest confidence and joy in him as his God and Saviour. After this, for a few minutes, some more conversation ensued:—I observed to him, My dear son, you have often said the prayer, 'Thy will be done in heaven and earth.' 'O yes, papa,' replied he with a great emphasis, '*I have*, as in heaven so on earth.' He looked around, and with a remarkable force of voice, repeated that verse, 'Death, 'tis a melancholy day to them that have no God,' &c. On which his mama observed, 'I hope, my dear, when you pass through the valley of the shadow of death, you will fear no evil;' he immediately caught the passage and repeated the whole verse. His mother brought one of his young acquaintance to his bed, and asked if he knew her: 'Yes,' said he, 'Gertrude, Jesus is the Almighty Father and Prince of Peace, he is my Saviour.' 'Ann,' said he to his sister, 'will you meet me in heaven where the angels are always singing?'—'Margaret,' to another sister, 'Keep your tears for yourself.' The time had now arrived when all his hopes were to be realized. He looked around, as if to intimate to each of us individually, a last farewell, and said, 'Thou art my dear father, thou art my dear mother, thou art my sister, thou art my cousin, thou art my dear, dear uncle*, and then particularly addressed by name each individual in his view, and even raised up his languid head to see as many as he could. This was the last he spoke. The immortal spirit left its tenement of clay a few minutes afterwards, we trust to visit better friends, and be for ever with the Lord.

The last hour of his life, my dear brother, presented a scene to which neither my tongue nor pen is able to do justice; his voice, his manner, his look, no less than the words he uttered, were unspeakably interesting and impressive, I believe, to all present, peculiarly to us his bereaved parents; who, though we mourn, yet do not mourn as those who have no hope. We miss our son, our only son, we miss him very much; yet we rejoice to indulge the confident hope, that our loss is his gain. He will never return to us:—may the Lord prepare us all to go to him."

* Doctor V. who had gained his warm affection by the constant, assiduous, and tender care he had taken of him during his illness.

THE LATE REV. DR. BACKUS.

Dr. Backus was the son of Jabez Backus, of Norwich, a man of respectability and property, who went to the West-Indies in pursuit of health, in which fruitless attempt, as Dr. Backus since told the writer, he spent a fortune, but returned and died of a consumption, and left his son Azel in charge of his mother, who is now living, a daughter of John Fanning, of Stonington. The estate which he left his son was a handsome farm in Franklin, which a letter now before me, from Dr. Backus, says, "I wisely exchanged for an education in (Yale) College."

Dr. Backus had however a sincere friend in his uncle, the celebrated Rev. Charles Backus, of Somers. He it was, who while he was still at Yale College, won him from infidelity, and while his mind was yet unsettled in his future pursuits, induced him to make a settlement in his family, where he was reared up to the ministry in which he afterwards entered at Bethlem.

A letter now before the writer, contains the following remarks on his early thoughts of religion:

"At the age of 17, I was like very many *young* men, balancing between two opinions—I was then not only theoretically but practically a Deist. Thank God, there was soon a revolution in my mind. Since then, though less than the least of Christians, I glory in the cross of CHRIST! I had rather have an approving God than applauding millions. "The world's dread laugh" may turn a modern philosopher pale, because its applauses are his all; but Christianity presents a boon beyond the reach of the mob, and eternal in the heavens. Twenty-one years study of the Scriptures has not failed continually to increase the evidence of their divinity and strengthen my faith in them. To the Christian religion we owe the civilization, science, and liberty, that make us differ from the Wyandot and Caffrarian. Be a Christian, would you relish the charms of nature or art; would you make your mind the storehouse of great and grand ideas; would you be a statesman, a hero, or a *real* philosopher.—Be a Christian, if you wish for domestic happiness and social pleasures. The dry and frozen speculations of cold and frozen infidelity, will wither all generous and noble sentiments and feelings. They are like the prodigal's store of husks; they tend to imbrute us with swine. Pardon then my zeal against the modern Goths, who would lay waste the fabric of the civilized world—who sacrilegiously plunder armour from the arsenal of revelation, to war with God and man. Had not light in Thomas Paine become darkness, he would not stab the breast that gave him suck. He might have been a Cherokee, or the property of a slave holder, had not the gospel been preached to the ancient Britons." *U. S. Gazette*

REVIVALS OF RELIGION.

A letter from Westminster, Worcester county, Mass. states that there is a revival of religion in that town; that the work appears to be genuine; that it has been slow and solemn in its progress, and without any appearance of enthusiasm.

A gentleman from Oxford, in the same county, states, that there is an increased attention in that town, in the Rev. Mr. Bachelor's congregation. The meetings are unusually crowded, attentive, and solemn. More than twenty have been recently added to the church.

Considerable additions have also been recently made to the first church in Worcester, and to the church in Ward.

Bible and Foreign Mission Society.

On the 15th inst. a Society was formed in Falmouth, Mass. which is to be auxiliary to the Barnstable Auxiliary Society, and also auxiliary to the American Board of Commissioners for Foreign Missions.

The Ladies of the town of Braintree, Mass. have subscribed thirty dollars, to constitute their Pastor, the Rev. Richard S. Storrs, a Member of the American Bible Society, for life.

Education of Heathen Children.

The Ladies of Baltimore have formed an institution, entitled, "The Baltimore Female Mite Society, for the education of Heathen Children in India." To the object expressed in this title, the funds of the Society are to be "exclusively applied."

Education in Virginia.

The Committee of Schools and Colleges in the Virginia Legislature have made a report, in which they recommend, that the Counties in the State should be divided into Townships, in each of which one or more Schools should be established, and provision be made by law for their support. They recommend, that the State be divided into Districts of a suitable extent, in each of which an Academy should be located and supported by public endowment. To complete the system, they recommend further, that a University be established in some central part of the Commonwealth, to be called the University of Virginia.

Philadelphia Female Tract Society.

The first annual Report of the managers of the Philadelphia Female Tract Society, states, that during the last year they have been enabled to publish 60,000 tracts, consisting of 14 different sorts. And by the account of the Treasurer, it appears that the receipts of the Institution amounted to the sum of $506 81; which has been expended for the printing and purchasing of Tracts, and for other incidental expenses.—*Religious Remembrancer.*

Anecdotes, calculated to show the utility of distributing Religious Tracts—from the Appendix to the Report of the Bristol Tract Society.

A pious tradesman, who resides in a place which was totally destitute of the Gospel, felt much concern for the spiritual welfare of the inhabitants. He prayed earnestly that God would make him an instrument of some good to his fellow mortals. Being recommended to the *Tract Society*, he purchased a considerable number, with a design of distributing them among his ignorant neighbours. Among many characters, his attention was particularly fixed on two or three, whom he considered as the *ringleaders in vice;* to each of them he sent Tracts, which he deemed *suited* to their condition; nor were his pious endeavours in vain. One man, the *most abandoned* in the place, became a striking monument of divine grace. Like Saul, he exclaimed, "*Lord, what wilt thou have me to do?*" And proved the sincerity of his *language* by his *acts:* he gave a piece of ground for the purpose of building a place of worship, and rendered considerable assistance in its erection. The chapel is built, the congregation is numerous, a church is formed, and the man by whose means it was began, is an honourable member of it Thus, by the means of a *single Tract*, a benighted place, and its vicinity, are likely to be illuminated with the light of truth.

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A person lately called at this Society's Depository, and inquired for the Tract entitled "SERIOUS THOUGHTS ON ETERNITY;" and after remarking that *much good* was done by the dispersion of those publications, said he particularly prized *that Tract*, for it had *first* led *him* to discover his sinful state; and added, that as he was going to work on a Saturday, last January, he had dropped it from his pocket, in the Old Park; but that one of his companions while walking in the Park on the following day, whither he usually resorted to *profane the* SABBATH, had picked it up—read it—and was led to see the error of his ways.—He returned home; and a visible alteration has since been apparent in his life and conversation. The owner of the Tract inquired the *cause* of the change; when his companion showed him the Tract, and told him *where*, and *how* he had met with it.—This turned his sorrow into joy, to find that it had been blessed. The owner of the Tract has since gone out into the villages on the Sabbath, where he teaches children, reads this Tract, and occasionally exhorts his hearers to turn unto the Lord.

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The Tract entitled "A WORD TO THE PROFANE," was given to a female who was known to be much addicted to that vice. It powerfully impressed her mind; in consequence of which, she put it into the hands of her relations, who not only became reformed characters, but gave evidence that their minds were evangelized.

SUNDAY SCHOOLS.

Extract of a letter to a gentleman in New-York.

SHEFFIELD, (Eng.) 1816.

"We have had another most interesting anniversary of our Union. Every year, prejudice wears increasingly away, and the union of hearts is more and more effected. Indeed there seems to be but one heart and one wish among us, and that is who shall bring the most glory to our Redeemer's kingdom.

"At our first anniversary there were three thousand children, and four hundred teachers; at the fourth anniversary, which was on Monday last, there were six thousand five hundred children, and fourteen hundred teachers, and we have every prospect of extending our borders the present year.

"We are going to establish branch Unions in all the villages which are about six miles around Sheffield, and we anticipate a great accession of numbers and teachers from this plan. The triumphant car of our beloved Immanuel is rapidly advancing through the nations; we are anxious to follow in his train, and take with us all that are within the range of our influence.

"Since our anniversary has been formed, there has been a Union established at Birmingham, and another at Leed, and a third at Chesterfield. To the two former our union has been very useful, and the Chesterfield school has been formed on our plan.

"Thus we hope that the little leaven will be more and more extended, until it leavens the whole lump.

"We have rejoiced to learn, that you have established a Sunday School Union in New-York. We mentioned this to the Society at our last meeting, and the information was received with great joy. Could the teachers of the Sunday Schools in New-York have been brought to the burying ground at the top of Broad Lane, some few days ago, where four thousand children were arranged in a beautiful hollow square, four deep; the boys without in two rows, and the girls within in the same order; the whole neatly dressed, with joy beaming in every eye, and pleasure in every countenance; while two thousand more were in the Wicker, and seven hundred at Loxley; the whole belonging to the Union, and all singing the praises of God in the open air, to the gratification of thousands of admiring spectators: could they have noticed the interest which all classes of people in the town and country seem to take in the Union; could they have seen Carver-street, and Queen-street Chapels, the largest in the town, thronged with children, every seat containing double rows: could they have heard them lisping the praises of the Redeemer in exact time, and with beautiful harmony: could they have heard the affectionate sermons preached, and witnessed the impressions they have made upon the audience: could they have been present at our meeting for business in the afternoon, and have heard our report for the present year, crowded with important particulars, and the animated speeches then delivered: could they have witnessed that ardor of zeal, that intenseness of love, and that anxiety for the salvation of all: we are sure it would have been to our American brethren, a scene that would have proved stronger than ten thousand arguments of ours, to prove the advantages of Union Sunday Schools."

An ingenious expedient adopted by a teacher to cure Idleness.

Having lately met with two instances of sloth, I resolved to show my displeasure in such a way as might afford hopes of a speedy and effectual reformation. I had some time before given directions to my gardener to part off a small piece of ground, and to leave it totally without culture. As a natural consequence it was soon covered with weeds. One day I conducted my boys

thither, and in their presence I singled out the two delinquents, and commanded them to put on a cap which had in its front the following inscription, "Idleness shall cover a man with rags." I then ordered them to walk about among the weeds for one hour in the view of the whole school; this punishment produced the desired effect:—The boys were reclaimed, and are now among the most diligent of my pupils, reaping the reward of their subsequent assiduity; and I have never since had occasion to recur to a similar procedure. The place is named "Sluggard's corner." I have preserved it for the sole benefit of the rising generation; and all that I require will be a certificate from the parent or tutor of any youth, stating the bearer to be an idle boy, which will secure him a place in the Sluggard's corner," until he is reclaimed; and I will venture to express a hope, that even in the most obstinate cases, this will be effected in the space of two or three days.

CRITO

From a late London Paper.

On reading the works of the Rev. R. Cecil, late minister of St. John's Chapel, Bedford-Row, we met with an interesting piece of poetry, combining strong Christian feeling with powerful imagination; and as the volumes are likely only to fall into particular hands, we cannot forbear the pleasure of extracting most of the verses. Mr. Cecil wrote the verses and gave them to his wife, with a view to divert her sorrow and soothe her mind, on a child, only one month old, being removed at day-break, and whose countenance in death was most heavenly. The following are the verses:

"*Let me go; for the day breaketh.*"

Cease here longer to detain me,
Fondest mother drown'd in wo;
Now thy kind caresses pain me:
Morn advances—let me go.

See yon orient streak appearing!
Harbinger of endless day:
Hark! a voice the darkness cheering,
Calls my new-born soul away!

Lately launch'd, a trembling stranger,
On the world's wild, boist'rous flood,
Pierc'd with sorrows, toss'd with danger,
Gladly I return to GOD.

Now my cries will cease to grieve thee,
Now my trembling heart find rest:
Kinder arms than thine receive me,
Softer pillow than thy breast.

* * * * * *

As through this calm and holy dawning,
Silent glides my parting breath,
To an everlasting morning—
Gently close my eyes in death.

Blessings endless, richest blessings,
Pour their streams upon my heart!
Though no language yet possessing)
Breathes my spirit ere we part.

THE

CHRISTIAN HERALD.

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COLONIZATION OF THE FREE PEOPLE OF COLOUR.

AMONG the several schemes for meliorating the social and moral condition of mankind which Christian philanthropy has for sometime past been engaged in promoting, with a benevolence and zeal characteristic of the times, the plan for colonizing the free people of colour of the United States appears to deserve a distinguished rank.

The considerations addressed to the government of this country in the following MEMORIAL, with a view to engage their patronage in favour of this benevolent undertaking, are certainly weighty, and, in our humble estimation, deserving of the serious attention, not only of those who manage the public concerns of the nation, but likewise of all who feel interested in the welfare of their fellow men and the advancement of the cause of christianity.

Man, degraded in his social condition, and totally excluded from the enjoyment of those civil rights and privileges which are calculated to give elevation to the human character, and which stimulate to intellectual and moral improvement by holding out powerful incentives to the attainment of excellence, must inevitably remain far below that point of eminence to which his natural faculties, under circumstances of more favourable culture, are capable of raising him.

It cannot, therefore, be uninteresting to humanity, to have an opportunity afforded of restoring, in an unexceptionable manner, a large portion of our fellow men now dwelling among us, to those social and civil privileges which their Maker has given them, the natural capacity of enjoying, and which they may possess in a different state of society, free from the collisions necessarily attending their exercise in the situation in which they are now placed.

That this is not a Utopian project, originating in the brains of visionary theorists, the flourishing state which an establishment on the coast of Africa, similar to the one in contemplation, has attained within the few years of experiment to which it has been subjected, furnishes ample and satisfactory evidence.

In order to make this position obvious, we subjoin to the memorial above

mentioned, a sketch of the state of the colony at Sierra Leone, 23 years after its formation.

We there behold a large community composed of this description of people collected from various quarters, who, in their former situation, though they may have possessed the name of freemen, sustained a rank in society very little above the real slave,—now enjoying complete equality of social as well as civil rights and immunities with every member of the same society; governed by magistrates of their own cast, chosen from their own body, and to every individual of whom the highest offices of trust, honour, and emolument are open, provided he possess the requisite qualifications, notwithstanding the colour of his skin. We view this community successfully cultivating all the arts which promote the comforts and conveniences of life; instructing their children in all the branches of useful learning; forming charitable institutions to relieve the wants of suffering humanity; and projecting enterprizes designed to extend the blessings of civilization and christianity among the numerous and barbarous hordes of their own colour who inhabit the extensive regions of that long neglected quarter of the globe.

We hope our fellow-citizens will be soon publicly called upon to deliberate on this interesting subject, and we trust they will imitate the laudable example set them in some sister states, by a co-operation of efforts to further the object in contemplation.

The nature of our publication, if we had the ability, does not permit us to indulge in that full discussion which this question ought to receive. We present these few remarks, in the hope that the subject will engage the attention, and employ the pen, of persons better qualified to do it justice.

MEMORIAL.

To the Senate and House of Representatives of the United States of America, in Congress assembled—

The Memorial of the President and Board of Managers of the "*American Society for colonizing the free people of colour of the U. S.*"

RESPECTFULLY SHOWS,

That your memorialists are delegated by a numerous and highly respectable association of their fellow-citizens, recently organized at the seat of government, to solicit Congress to aid, with the power, the patronage, and the resources of the country, the great and beneficial object of their institution; an object deemed worthy of the earnest attention, and of the strenuous and persevering exertions as well of every patriot, in whatever condition of life, as of every enlightened, philanthropic, and practical statesman.

It is now reduced to be a maxim, equally approved in philosophy and practice, that the existence of distinct and separate casts or classes, forming exceptions to the general system of polity

adapted to the community, is an inherent vice in the composition of society, pregnant with baneful consequences, both moral and political, and demanding the utmost exertion of human energy and foresight to remedy or remove it. If this maxim be true in the general, it applies with peculiar force to the relative condition of the free people of colour in the United States; between whom and the rest of the community, a combination of causes, political, physical, and moral, has created distinctions, unavoidable in their origin, and most unfortunate in their consequences. The actual and prospective condition of that class of people; their anomalous and indefinite relations to the political institutions and social ties of the community; their deprivation of most of those independent, political, and social rights, so indispensable to the progressive melioration of our nature; rendered, by systematic exclusion from all the higher rewards of excellence, dead to all the elevating hopes that might prompt a generous ambition to excel all these considerations demonstrate, that it equally imports the public good, as the individual and social happiness of the persons more immediately concerned; that it is equally a debt of patriotism and of humanity to provide some adequate and effectual remedy. The evil has become so apparent, and the necessity for a remedy so palpable, that some of the most considerable of the slave-holding States have been induced to impose restraints upon the practice of emancipation, by annexing conditions, which have no effect but to transfer the evil from one State to another; or, by inducing other States to adopt countervailing regulations, and in the total abrogation of a right which benevolent or conscientious proprietors had long enjoyed under all the sanctions of positive law and of ancient usage. Your memorialists beg leave, with all deference, to suggest that the fairest and most inviting opportunities are now presented to the general government for repairing a great evil in our social and political institutions, and at the same time for elevating, from a low and hopeless condition, a numerous and rapidly increasing race of men, who want nothing but a proper theatre to enter upon the pursuit of happiness and independence, in the ordinary paths which a benign Providence has left open to the human race. Those great ends, it is conceived, may be accomplished by making adequate provision for planting, in some salubrious and fertile region, a colony, to be composed of such of the above description of persons as may choose to emigrate; and for extending to it the authority and protection of the United States, until it shall have attained sufficient strength and consistency to be left in a state of independence.

Independently of the motives derived from political foresight and civil prudence on the one hand, and from moral justice and philanthropy on the other, there are additional considerations and more expanded views to engage the sympathies and excite the ardour of a liberal and enlightened people. It may be reserved

for our government,(the first to denounce an inhuman and abominable traffic, in the guilt and disgrace of which most of the civilized nations of the world were partakers,) to become the honourable instrument, under Divine Providence, of conferring a still higher blessing upon the large and interesting portion of mankind benefited by that deed of justice; by demonstrating that a race of men, composing numerous tribes, spread over a continent of vast and unexplored extent, fertility, and riches; known to the enlightened nations of antiquity; and who had yet made no progress in the refinements of civilization; for whom history has preserved no monuments of arts or arms: that even this hitherto ill-fated race may cherish the hope of beholding at last the orient star revealing the best and highest aims and attributes of man. Out of such materials, to rear the glorious edifice of well ordered and polished society, upon the deep and sure foundations of equal laws and diffusive education, would give a sufficient title to be enrolled among the illustrious benefactors of mankind; whilst it afforded a precious and consolatory evidence of the all-prevailing power of liberty, enlightened by knowledge and corrected by religion. If the experiment in its remote consequences should ultimately tend to the diffusion of similar blessings through those vast regions and unnumbered tribes, yet obscured in primeval darkness; reclaim the rude wanderer from a life of wretchedness to civilization and humanity; and convert the blind idolater from gross and abject superstitions to the holy charities, the sublime morality, and humanizing discipline of the Gospel: the nation or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise, will have raised a monument of that true and imperishable glory, founded in the moral approbation and gratitude of the human race; unapproachable to all but the elected instruments of divine beneficence: a glory, with which the most splendid achievements of human force or power must sink in the competition, and appear insignificant and vulgar in the comparison. And above all, should it be considered that the nation or the individual whose energies have been faithfully given to this august work, will have secured, by this exalted beneficence, the favour of that Being, "whose compassion is over all his works," and whose unspeakable rewards will never fail to bless the humblest effort to do good to his creatures.

Your memorialists do not presume to determine that the views of Congress will be necessarily directed to the country to which they have just alluded. They hope to be excused for intimating some of the reasons which would bring that portion of the world before us, when engaged in discovering a place the most proper to be selected, leaving it, with perfect confidence, to the better information and better judgment of your honourable body to make the choice.

Your memorialists, without presuming to mark out, in detail,

the measures which it may be proper to adopt, in furtherance of the object in view; but implicitly relying upon the wisdom of Congress to devise the most effectual measures; will only pray, that the subject may be recommended to their serious consideration, and that, as an humble auxiliary in this great work, the association, represented by your memorialists, may be permitted to aspire to the hope of contributing its labours and resources.

BUSH. WASHINGTON, *President.*

FROM THE NATIONAL INTELLIGENCER.

A Brief Sketch of the state of Sierra Leone, in 1814.

Sierra Leone is a country on the western coast of Africa, lying between 7 and 10 degrees N. latitude. A river of the same name passes through it, nearly in the centre. The land on the banks of the river, for a considerable distance, is peculiarly fertile, and furnishes a soil well adapted to the cultivation of cotton, rice, sugar, and most of the other tropical productions. The heat of the climate is moderated by regular breezes from the sea, and is found in a good degree congenial to American and European constitutions.

This colony was established in 1791, under the direction of the Sierra Leone Company in London. The design of the company was to cultivate the lands, to open a trade with that country, and gradually to civilize and improve the Africans. The first settlers were about 200 whites and a number of free blacks from Nova Scotia. They commenced the building of a town, called Freetown, on the banks of the Sierra Leone, divided the land into lots to each individual, and thus laid the basis of a prosperous colony. The natives were friendly, and in less than three years the schools were regularly attended by more than 300 children. But unhappily, a reverse of fortune awaited them; their fair prospects were obscured, and their reasonable expectations defeated. In 1794, a French squadron, contrary to implied promise, and with wanton cruelty, attacked the colony, dispersed the inhabitants, captured the vessels, plundered and burnt the houses. The colony has since been taken under the care of the English government, and is now in a flourishing state.

In 1811 the population in the colony amounted to about 2000, exclusive of several hundred natives, who had emigrated from the adjacent country, and were hired by the colonists as labourers. The emigrants have probably been enrolled in the list of citizens. The present population, therefore, may be about 3000.

There is a disposition among the colonists generally to encourage new settlers who come among them, either to cultivate the land, or engage in commercial pursuits.

The principal employment of the colony is agriculture. The productions of the soil abundantly reward their labour. It is believed, that coffee, rice, and cotton, have become articles of exportation. Rewards have been proposed to encourage their cul-

tivation. This tends to excite an honourable emulation among the citizens, and to promote among them habits of industry and a spirit of enterprize.

The education of children is a subject of particular attention. There are a number of schools in the colony, one of which is designed for the instruction of adults, the others for children. The present number of children in the colony exceeds 1000. Most of these are placed in the schools, and instructed in all the necessary branches of education. Separate schools are assigned to the boys and to the girls. Great order is preserved. Here they are not only initiated in the rudiments of literature, but in this state of discipline are taught the important practical lessons of obedience, subjection, sobriety, and industry. Here are laid the stamina of their characters; here are formed their dispositions, habits, and principles; and here, in a great degree, rest the future hopes and prospects of the colony.

The state of religious instruction also deserves notice. They have six places for public worship, where the people generally and regularly assemble. The hours for public worship on the Sabbath are 5 and 10 in the morning, and 2 and 6 in the evening; other religious meetings, during the week, are usually attended at 5 in the morning, and 6 in the evening.

Several years ago, a Society was established in the colony among the people of colour for the further promotion of the Christian religion. We have before us a copy of one of their addresses to the religious public, which we should be happy to insert, would our limits permit. It breathes a spirit of fervent piety. They express gratitude for their mercies, lament the misery and degradation of their African brethren, complain of the injustice, and evil consequences of the slave trade, and finally exhort their brethren to confide in that Being, whose government and providence are universal.

Another favourable trait in the character of the colony, is the existence of a Society for the relief of the poor and infirm. This was instituted in 1810; the Governor is its patron, and the principal gentlemen in the colony are among its active members. The Society is under good regulations, and is calculated to be eminently useful; its good effects on the dispositions and manners of the Africans can be easily imagined.

The civil state of the colony next invites attention. There are five courts in the colony, viz. the court of quarter sessions, the mayor's court, the court of requests, the police court, and the court of vice admiralty. The court of quarter sessions meets quarterly; the governor presides as judge; the jury consists of twelve men selected promiscuously from the Europeans and the people of colour. The mayor's court meets quarterly. The court of requests meets weekly; its power is limited to the trial of persons for debts not exceeding two pounds. The police court

meets weekly; their business is confined to the trial of persons for disorderly conduct. The court of vice admiralty is held whenever occasion may require.

The colonists are governed entirely by British law, are usually quiet and peaceable, and are disposed to abide by the decisions of their civil magistrates.

There was a Society established in the colony in 1812, by the name of the Friendly Society. This Society opened a correspondence with the African Institution in London. An intercourse was also kept up between the Societies, in order to encourage the African settlers with a good market for their produce. The Friendly Society commenced with 70*l.* sterling. In the spring of 1816, the Society was worth 1200*l.* sterling.

Early in the winter of 1815, about thirty people of colour left Boston with a view of settling themselves in the British colony at Sierra Leone, in Africa. The vessel in which they sailed was the property and under the command of the celebrated Paul Cuffee.—Capt. Cuffee has returned to this country, and brings letters from the emigrants to their friends and benefactors. We have seen one of the letters, dated April 3, 1816. It states that they all arrived safe at Sierra Leone, after a passage of 55 days, and were welcomed by all in the colony. The place is represented as 'good.' They have fruits of all kinds and at all seasons of the year. The governor gave each family a lot of land in the town, and fifty acres of 'good land' in the country, or more, in proportion to their families. Their land in the country is about two miles from town. They have plenty of rice and corn, and all other food that is good. There were 5 churches in the colony, and 3 or 4 schools, in one of which there were 150 female Africans, who are taught to read 'the word of God.'

Extracts from the Report of THE MASSACHUSETTS PEACE SOCIETY, *at its first Annual Meeting held in Boston Dec. 16th*, 1816.

That impressions have been made, and effects produced, favourable to the objects of the Society, may appear from the following facts:—

The Massachusetts convention of congregational ministers have, by vote, and by an interesting address to the public, approved the object of the Society, and recommended, "that the members of this convention become members of the Society; and that they severally use their influence to induce others to become members, and to promote the formation of auxiliary Peace Societies in their respective vicinities."

The general association of Massachusetts Proper, in a pastoral address to the churches, have spoken of Peace Societies, in language sufficiently respectful. These are the words of the address: "Should Peace Societies be extended, they will be handmaids, or rather guardian angels, to other benevolent institutions. No means seems so likely to produce universal peace, as the influence of such Societies."

The united testimony of two such respectable bodies of the ministers of religion, communicated to the churches, must naturally make a powerful impression, and lead many to reflect.

Since the formation of the Society, more than one hundred and thirty respectable members have been added. The present number of members already reported, is one hundred and seventy-three, of which more than fifty are ministers of religion; and a considerable number are laymen of high standing, and who would be an honour to any Society.

Had no other facts come to our knowledge, those which have been mentioned might well encourage the heart of every friend of peace. But information has been received from different sections of the United States, and from foreign countries, which affords still further ground for rejoicing in hope. For it clearly appears, that the wonder-working God has been exciting his children, in various parts of the world, to reflect on the barbarous and anti-christian character of war, and to exert themselves for the abolition of this tremendous scourge of man.

Information has been received, that the Peace Society in New-York is in a growing state; that a Peace Society has been formed in Ohio; and that the principles of peace are rapidly gaining ground in different parts of the country.

Nor is it in America alone that the God of peace has been opening the eyes of his children on this interesting subject. Even prior to the formation of our Society, he had shown that the hearts of kings and emperors were in his hand, by exciting three powerful sovereigns to unite in a holy league. Four other powers have since been added, and now, seven of the European governments have bound themselves by a solemn covenant, to make the precepts of the Gospel their guide, both in governing their respective subjects, and in their treatment of each other. And the preservation of peace is the avowed object of the alliance.

In Great Britain also the eyes of many have been opened. A Society for the abolition of war has been founded; and the subject of war has been discussed with great freedom and ability.

It has also been recently announced, that the Prince Regent has signified to the allied sovereigns, that although the form of the British constitution prevents his signing the treaty called the Holy League, yet they "have his entire concurrence in the principles they expressed, and in the declaration they have made."

Admitting the possibility, and even the probability, that the alliance for the preservation of peace will be violated, and that there will again be wars in Europe prior to the happy day, when the nations shall learn war no more, still the holy league may be of vast advantage. It is calculated to call the attention of people of all classes to the destructive character of war. It opens a door for a free discussion of its nature and principles, both from the pulpit and the press. Of course, the number of the friends of

peace will be continually increasing, till their combining influence shall put an end to the game of blood.

Intelligence of all the foregoing facts has been received since the origin of the Massachusetts Peace Society; and there are still other facts which demand our notice. In Massachusetts, Rhode-Island, New-York, Pennsylvania, and Maryland, the leading characters in the Society of Friends have displayed a benevolent and persevering spirit, by circulating extensively, publications in favour of peace, without any partial regard to the denomination from which they originated. They rejoice in the existence of Peace Societies among Christians of other denominations; and they have both the ability and the disposition to afford important aid.

It should be added, that in the course of the past year, a surprising number of benevolent institutions have been founded, of various names, and for various purposes; each of which may be regarded as an auxiliary to Peace Societies, and Peace Societies as auxiliaries to each of them.

It may now be asked, what institution was ever founded for a nobler object, than the abolition of war and the preservation of peace? If by diffusing the peaceful principles and spirit of the Gospel we effect the abolition of war, we abolish the "school of vice" and depravity, and establish in its room the school of Christian virtue and benevolence; we dry up the sources of desolating ambition, and open a new channel for the display of heroism, and the attainment of glory; nay, we obstruct the road to perdition, and lay open and illuminate the path of life.

We may further ask, what institution, which had the custom of ages, the habits of education, the ambition of the aspiring, and the prejudices of a world to encounter, was ever blessed with brighter prospects of success, at its first anniversary, than the Massachusetts Peace Society? When this Society was formed, with what a gloom was it surrounded! except when it looked up to the Father of lights, or into the Gospel of his Son. Those who first conversed on the subject, hardly knew whom it would be proper to consult, or where to look for a sufficient number of members to be called a *Society*. Not a syllable had reached our country respecting the pacific league of the three sovereigns; and nothing, perhaps, was more remote from expectation than such a phenomenon. It was, indeed, a formidable objection in the minds of many against joining the Society, that nothing of the kind was known to exist in Europe. But now this objection is obviated; the gloom which accompanied the dawn is dispelled, and the SUN OF PEACE is above the horizon. It may be occasionally eclipsed, or its light may be partially obstructed by intervening clouds; yet it will pursue its course, till it shall shine with meridian splendour.

It is also a fact, which demands our gratitude, that notwithstanding the general prepossession, that wars are as inevitable as earthquakes and tempests, and that an effort to abolish them would be

both useless and dangerous, and little less than fighting against the Almighty; yet these prepossessions have been gradually subsiding, or at least they have not been suffered to display themselves in acts of hostility against the Society. Some things have indeed been written, from a misapprehension of the objects of the Society, but much less than might naturally have been anticipated, and probably very little, compared with what would have appeared, had the writers been met with intemperate replies.

The friends of peace have no need to adopt a course of angry altercation in defence of their principles. Candid appeals to the understanding, the conscience, and the heart, are much better adapted to advance the cause of peace. Strong prepossessions are not to be instantaneously removed; nor by any other than friendly and peaceable means. Harshness and asperity are much more likely to fix and increase prejudices, than to eradicate them. Besides, in pleading the cause of peace, it would be very indecorous and inconsistent to indulge any other than a pacific spirit. Soft words turn away wrath; they also open the ears and conciliate the affections of reasonable and reflecting men.

It is, however, much to the honour of those of our fellow-citizens, who have doubted the utility of Peace Societies, that they have so generally adopted the principle of Gamaliel, and *let us alone*, till it should appear whether this counsel and this work were of men or of God. And we may devoutly hope that they will not much longer be kept in suspense, on a question of such importance to themselves, to us, and to the world.

Christians have long been in the habit of commemorating, at this season of the year, the birth of the PRINCE OF PEACE. It is now 1816 years since the anthem of Angels was heard by the Shepherds of Bethlehem—"Glory to God in the highest; and on earth peace; good will towards men." It was at this season of the last year, that the emperor Alexander proclaimed, in Russia, the pacific alliance. In the same month, the Peace Society was formed in Ohio. At this season of the last year, the Massachusetts Peace Society had its origin. The avowed object in all these recent institutions, is, to carry into effect the grand and benignant purpose of God, in sending his Son as the Prince of Peace.

Thus said the benevolent Messiah—"The Son of man came not to destroy men's lives, but to save them." His doctrines, his precepts, his prohibitions, his examples, and his prayers, were all adapted to such a heavenly purpose. In subserviency to this purpose, our Society was formed. To this end, all its operations should be directed. And what can be more animating than the thought of being workers together with God, for the redemption of our race from the oppressions, the crimes, and the miseries of war; and for the establishment of peace and good will in a world of intelligent beings, for whom the Saviour died, and who have for ages been in the habit of destroying one another, and of glorying in their shame?

From divine prophecies, and from what God has already done, we may derive hope and animation. But let us never indulge the thought, that those predictions which involve the agency of men, will be accomplished without that agency. Having put our hands to the plough, let us never look back. Having enlisted as soldiers of the Prince of Peace, let us quit ourselves like men. With our minds deeply impressed with the bloody and revengeful character of war, and its contrariety to the spirit of our religion, let us resolve, in the language of Mr. Wilberforce, "Never, never will we desist, till we have wiped away this scandal from the Christian name."

Officers elected for the ensuing year.

His Honour William Phillips, *President;* Hon. Thomas Dawes, *Vice-President;* Elisha Ticknor, Esq. *Treasurer;* Rev. T. M. Harris, D. D. *Rec. Secretary;* Rev. Noah Worcester, *Cor. Secretary.* *Trustees*, Rev. John Foster, D. D. Rev. Abiel Holmes, D. D. Professor Levi Hedge, Rev. Daniel Sharp, John Kenrick, Esq. William Wells, Esq.

CORRESPONDENCE OF THE B. AND F. BIBLE SOCIETY.

Letter from the Rev. B. G. Kohlmeister, one of the Missionaries of the Moravian Brethren in Labrador. Okkak, Aug. 30, 1815.

Your letter of the 17th February contains many interesting matters relative to the enlargement of the kingdom of Christ upon earth, which are a loud call to bless and adore our common Lord and Master. O what a happy privilege has been conferred upon England, to become instrumental in the hands of God, to carry on a work which is infinitely superior to every other upon which human skill can exert itself, even the work of promoting the temporal and eternal happiness of human beings, otherwise irretrievably lost! Even in this cold and inclement part of the world, tears of joy and gratitude are consecrated to the Lord by our Esquimaux, for having put them into possession of that word of life which conveys instruction and consolation to their minds, and for which they know not how to be sufficiently thankful to those friends who so freely have communicated this treasure to them. Nor are these tears shed in vain; they call in return for blessings upon such a land and its inhabitants; and what can be conceived more heart-cheering, and heard more delightful, than what the Prophet thus expresses: "From the uttermost part of the earth have we heard songs, *even glory to the righteous.*" It is undeniable, that we live in a time of a peculiar visitation of grace, in which the light of the Gospel diffuses its cheering rays into the remotest and darkest corners of the earth, chiefly by the general circulation of the word of life, translated as it now is in so many different languages. Its divine power and efficacy are clearly evinced, even among the most ignorant and stupid heathen, of which our poor

Esquimaux exhibit a striking example. Let me mention a few particulars. In autumn, 1814, the three Gospels of Matthew, Mark, and Luke, were solemnly distributed in the school among those who could read well. On this occasion a suitable address was given them. The idea was impressed upon their minds, how their English friends, from the purest love to their souls, made them a present of the Holy Scriptures, earnestly desirous that they might diligently read, carefully improve, and daily apply for the benefit of their souls, their sacred contents. By this they could best show their gratitude, as their friends, duly considering their poverty, demanded no other recompense than this, that they should entirely devote themselves unto Christ, and become happy partakers of everlasting life and glory. Very sensibly affected, they all earnestly entreated that we might return their most cordial thanks to their generous friends for this invaluable present, solemnly promising, at the same time, that in compliance with their wish, they would make a good use of the same; some pressed the holy book to their bosom, kissing it with tears of joy. About 150 children and adults go to our schools, most of whom learn to read with great eagerness and rapidity, to which they are greatly stimulated by the printed books; for those only who can read fluently, receive by degrees a present of the four Evangelists, which always causes great joy, and spurs on those who are still rather behind hand. We have already a considerable number who can read very distinctly and fluently. When a chapter is read at school, each has to recite one or two verses, and being sometimes called upon unawares to proceed exactly where the other has left off, a general silence and attention is thereby promoted; and in listening to the comfortable words of Christ, and to what he has done and suffered, such an emotion is produced in their minds, that some can scarcely go on for weeping. As they also make a practice of reading the Gospels in their own houses, we sensibly perceive the progress they make in understanding the word of God, which is rendered still more easy to them by the explanation we give them of difficult passages. Many of the old people attend the schools as hearers; several of the younger have expressed their gratitude, in letters of their own composition and handwriting, some of which I enclose with a translation. Lately a youth paid me a visit, who is one of the most diligent and attentive readers of the Gospels, under great uneasiness of mind; he said to me with many tears: "I am afraid I shall be lost; Christ cannot receive me." And why do you think so, my young friend? said I. He replied, "The words of Christ are very powerful; I constantly read them, and am sometimes filled with joy, but at present I am greatly distressed, because Christ says, 'Blessed are the pure in heart, for they shall behold God.' These words have led me to much reflection, and caused me a good deal of anxiety; for, alas! I have not yet a pure heart; and therefore I must conclude that I cannot behold God."

I asked him, Do you wish to be saved by Christ alone? "Yes," said he, "I often retire in secret, kneel down before him, and implore his aid, that he might take away those wicked thoughts from me." "Be of good cheer," I replied, "he is both able and willing to help you, his word is perfect truth, he cannot lie;" he has also declared, "Blessed are the poor in spirit, for their's is the kingdom of heaven;" and he has invited the "weary and heavy laden to come to him." Soon afterward he found rest for his soul, and is going on in a steady cheerful course. He will soon be baptized. Thus you see, that among our heathen also the Gospel of Christ is the power of God unto salvation. I thank you a thousand times for the printed accounts of the Bible Society, which afford us a most delightful entertainment in our long winter evenings. I hope that our fellow-Missionary, Mr. Schreiber of Nain, will send you at this time the translation of the Acts of the Apostles into the Esquimaux language. At least, he promised this, last spring, when I was at Nain on a visit, provided the revision of the same should be completed. The Epistle to the Romans, and the first of Corinthians, have likewise been translated by our brother Schmidtman, but we have determined to use the manuscript before we get it printed, as by this means we can the more easily discover and correct any faults which may have crept in.

JUVENILE DEPARTMENT.

OBITUARY.

Henry Y. Bishop, (of New-York,) departed this life on Tuesday, 21st of January, 1817, aged eleven years.

In early infancy his friends discovered the dawnings of a bright genius, and as he advanced in life he evinced strength and firmness of mind far above his years. His manners were distinguished for sweetness and affability, which gained the affections of all who knew him. To his parents he ever yielded the most implicit obedience. To his brother and sisters, amiable and condescending in his deportment. He was an early sufferer; but under his greatest suffering, he could sweetly submit to the will of God, without murmuring or impatience. Early instructed in the first principles of religion, he realized, in a degree, the importance of regulating his conduct by those principles.

At three years of age he was put to school.—The Bible first engaged his attention; he was soon able to read it correctly. The questions he frequently asked proved that he comprehended, with surprising clearness, the plan of salvation. At the age of six, he commenced the study of Latin, Arithmetic, and Geography: when entered upon his —— year, he could read correctly the whole volume of Virgil, was perfect in the common rules of Arithmetic, and had a thorough knowledge of Geography.

When his illness increased, he became more than usually thoughtful. He was strictly conscientious in the performance of every thing which he conceived to be his duty; but never at any time did he advert to his attention to duty as the ground of his hope in God; but acknowledged that he was a sinner, and could not be saved but through the merits of the Redeemer. He said that the subject of his prayers was, that God would pardon his sins, and prepare him for heaven. When told that he must endeavour to keep his mind stayed upon God, and dwell much upon the goodness of God in giving his Son to die for sinners,—he replied, "I do, and I think I love the Saviour; I know he is willing to receive all who come to him." He was reminded, that the Saviour loves little children; he said, with much feeling, "I know it, and I think if he takes me away, I shall be happy." He expressed no anxiety to recover, but said, "If it is the will of God to afflict me, I am willing, for he knows what is best for me."

A few days after this, his teacher called to see him. He said, "Henry, you have been sick for a long time—we feel very anxious about you—we fear you cannot recover, and are desirous to know if you have a well-grounded hope of acceptance with God, through the merits of a Saviour? You know if you love God, all things shall work together for your good." He said, "I believe God will do with me as he sees best for me." "Do you feel willing to give yourself up to His disposal, and can you recognize a Saviour who is infinitely dear to you, and altogether lovely?" "O yes, I can." "Do you love to pray to him, and to make him the subject of your meditations?" With a placid countenance, as if looking into the eternal world, he exclaimed, though with a feeble voice, "O yes! I love to pray—I love Christ, and I love to think of him."

Two days before his death he said, that company disturbed him, and wished to be denied to all that might call, that he might enjoy his own reflections. He lay great part of the time with his eyes closed—being asked if he was asleep, he replied, "I cannot sleep, but I keep my eyes closed that I may contemplate the glories of that world to which I shall go if I die." He was asked, if he had any views of things beyond this world? "When my eyes are shut, I see angels hovering around me, and can see them smile upon me."

Recollecting, that on that day, the Lord's Supper was to be celebrated in the Church to which his parents are attached, he expressed a wish to commune with them, and desired the prayers of the Church. From that time he spoke very little, but lay patiently waiting for all the will of God to be accomplished in him—until he closed his eyes upon this, to open them on a world of spirits.

A *Juvenile Bible Society* was instituted at *Salem*, Washington County, (N. Y.) on the 5th instant. It has about one hundred annual subscribers of one dollar each.

FIDELITY; OR, SCIPIO THE NEGRO BOY.

THERE are few traits in the human character which are more deserving our regard than fidelity, or a faithful, honest, and conscientious discharge of the duties of social life. I know of no subject in which the universal suffrages of men are so closely united as that of awarding praise to those who act with integrity and probity. The Patriot who faithfully serves his country, the Commander who fights her battles, and the domestic whose hairs are grown grey in the service of his master, afford us so many illustrations of this truth. Indeed the approbation of men is in perfect unison with the mind of God himself, as the scriptures abundantly testify.

The following anecdote of a Negro Boy furnishes a striking proof that, notwithstanding the difference in complexion between us and our African brethren, they are both naturally and generally possessed of as much genuine feeling as ourselves, and are equally capable of exemplifying all the virtues which adorn our nature. The truth of the account may be relied on, as it was related to me by the master of the boy himself, a man of undoubted veracity.

A gentleman in the province of Virginia had in his service a Negro youth, about fourteen years of age, who was named Scipio. The gentleman had a son about the same age, to whom Scipio was greatly attached. This youth was taken ill, and was constantly attended by his anxious parents, who relieved each other at proper intervals. One evening, however, being greatly exhausted, they both retired to rest, leaving the patient to the care of a friend who had volunteered her services on the occasion. About 2 o'clock in the morning he became very restless, and called for something to drink. The nurse fell asleep, but Scipio had calculated upon such an event, and had therefore concealed himself under the bed. On hearing his young master's voice, he put out his head, saying, "Massa George, wat you want, me come arectly." He arose immediately, but not knowing the contents of three or four bottles which were on the table, he went and called his mistress, to whom he related his adventure. After supplying the wants of her son, she commended the prudence of Scipio, and desired him to go to bed. But the faithful and affectionate youth could not be prevailed on to leave the room, but said, "Poor Massa very tired, poor Missey very tired, Missey go bed, Scipio no tired, Scipio no sit up last night, Scipio no go bed now." Soon afterwards the youth recovered, and his father, in reward of Scipio's fidelity, offered him his freedom; but such was his regard for his young master, that he declined the favour, and still remains in the family, beloved and respected by all who know him.

I doubt not but many of my juvenile readers will both admire and imitate the conduct of this poor Negro on all suitable occasions. But should any of them betray a contrary disposition, I hope some of their friends will recall to their remembrance the fidelity of Scipio; and I trust it will produce a due effect on their future conduct *Youth's Mag.*

On Anger.

Anger, if it be soon kindled, is a sign that secret pride lies lurking in the heart, which, like gunpowder, takes fire at every spark of provocation that lights upon it. For whatever may be owing to a natural temper, it is certain that pride is the chief cause of frequent and wrathful resentments. Pride and anger are as nearly allied as humility and meekness. "Only by pride cometh contention." Prov. xiii. 10. And a man would not know what mud lay at the bottom of his heart, if provocation did not *stir it up.*

Athenodorus the philosopher, by reason of his old age, begged to retire from the court of Augustus, which the emperor granted him; and as Athenodorus was taking his leave of him, "Remember," said he, "Cæsar, whenever you are angry, you say or do nothing till you have repeated the four and twenty letters of the alphabet to yourself." Whereupon Cæsar, seizing (or taking) him by the hand, said, "I have need of your presence still," and kept him a year longer. This is celebrated by the ancients as a rule of excellent wisdom; but a Christian may prescribe to himself a much wiser, viz. "When you are angry, answer not till you have repeated the fifth petition of the Lord's prayer, "Forgive us our trespasses as we forgive them that trespass against us," and our Saviour's comment upon it, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." *ib.*

Mr. C. of Manchester, having distributed some Religious Tracts in that town and its vicinity, soon afterwards received a letter from a woman, thanking God in the most affecting manner, and Mr. C. as an instrument in his hand, for being useful to her soul by means of a Tract he had given to her; by the reading of which, through the blessing of God, her mind had been enlightened to see her miserable state as a guilty sinner, and the way of salvation by Jesus Christ. Having found so much benefit to her own soul, she lent the Tract to one of her neighbours, which, by the goodness of God, was the means of opening his blind eyes. She concluded the letter by praying that the Lord would long spare Mr. C.'s valuable life, to do more good to precious souls.

New Auxiliaries to the American Bible Society.

The Oneida B. S.; The Essex B. S.; The Montgomery B. S.; and the B. S. of the county of Steuben;—all in the State of *New-York:* The Roxborough B. S. in *Pennsylvania;* The Scioto B. S. in *Ohio*; and the Merrimac B. S. in *Massachusetts;*—have recently become auxiliary to the National Institution.

These make the number of Auxiliaries to be *Eighty.*

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, March* 1, 1817. [No. 23.

THE GOSPEL TO THE POOR.

WE have the pleasure to present our readers with the *Fourth Annual Report* of the Board of Trustrees of the *Society for the support of the Gospel among the poor in the city of New-York.*

None, we presume, will dispute the claims which this interesting charity has on the sympathy and beneficence of those who value the blessings of the Gospel of the grace of God. The liberal contributions by which this Institution has been supported, furnishes an evidence of the public sense of its utility, and is a creditable testimonial of the Christian character of the inhabitants of this city. We trust that the fruits of the ministrations which the Society has been instrumental in affording, as detailed in the several cases stated in the Appendix, will add fresh encouragement to a continuance of that *support* which is necessary to the prosecution of this good work, which by the Divine blessing has been crowned with such happy results.

After some preliminary remarks, the Report thus proceeds :—

We have attended the steps of the stated preacher to this abode of the poor; we have seen collected a numerous, solemn, attentive assembly, catching the words of peace and comfort which fell from his lips, and many a streaming eye testifying that their hearts, as well as their ears, welcomed the joyful sound of the Gospel.

Here aged believers have had their faith strengthened and confirmed, their hopes of glory enlivened, and their love of a once crucified, but now gloriously exalted Redeemer, enkindled into an ardent flame. We have heard the sighs of those who were led to sorrow for sin, we have seen the tear of contrition trembling in their eyes, and often has the cry arisen, "What must I do to be saved?" Souls, immortal souls have been won for Christ's kingdom. *The poor have had the gospel preached unto them*, and it has not been preached in vain. God has prompted and enabled you to sow the seed, and He has given the increase.

There is another class of men to whom the benefits of this institution are regularly and constantly extended. Separated from the rest of society by the sentence of the law, and confined to a PRISON, where shall the poor criminal look for aid and comfort, but to God, who forgiveth iniquity for his dear Son's sake? But how shall they *hear* without a preacher? Into this abode of miserable men your

faithful labourer enters, holds out to the sinful a pardon which the blood of God's own son has procured; not a pardon for time only, but for eternity; directs them to the *fountain opened for sin and uncleanness*, and invites them, in his Master's name, to *come to him and be saved; prays them in Christ's stead to be reconciled to God*. What can cheer the gloom of a prison like the glad tidings of great joy—the offer of emancipation from the thraldom of Satan, and of introduction to the glorious liberty of the sons of God? This sound has often been heard in these receptacles for offenders against the laws of the land, and here also, God has owned the labours of his minister.

In the HOSPITAL, whose inhabitants are ever changing, the sound of salvation is conveyed to a large number in the course of a year; some continually removing, either by being restored to health, or carried to the grave, while their places are immediately supplied by other children of sorrow seeking the aid of that noble institution;—an institution conducted on a scale and in a manner honourable to all connected with it.

Here it comes to some as at the eleventh hour, to snatch them as brands from the burning, and lift them up to immortality; and often has the offer of salvation been listened to in this place, by those who in all their previous life rejected it with scorn. Who can tell but that the mariner restored to health by the aid of that benevolent institution, while in after days ploughing the mighty deep, and beholding its wonders, which speak the creating and preserving hand of God, will reflect, with delight and everlasting benefit, on the lessons of wisdom and messages of peace which dropped from the lips of your preacher? Will he not bless the day when disease and want drove him to this refuge for the sick poor man, and call on God to bless a society which was the means of sending to him the word of life?

Instead of enlarging on the other branches of duty in which the stated preacher is engaged, let it suffice, brethren, that we exhibit to you a simple account of his weekly labour.

The ordinary ministerial services of the stated preacher are performed as follows:

Lord's day morning.—At half past eight he officiates at the City Hospital. Owing to the removal of the paupers to the new Almshouse, Bellevue, the middle services of the day vary, and are sometimes difficult to be performed. As ministers of different denominations frequently preach at the State Prison Chapel, the services are so arranged, that both these public institutions have worship twice on the Sabbath. When at the State Prison, the stated preacher delivers a sermon at half past ten. In the interval of worship he visits the sick, and preaches again at half past two. When at the Alms-house Chapel, he preaches at half past two. At half past twelve he delivers another discourse to the male prisoners of the Penitentiary, and at half past two again in the chapel.

Five o'clock in the afternoon he preaches in the Chapel of the Debtor's Prison.

Monday.—Usually devoted to visiting out-door sick, and afflicted persons.

Tuesday.—The stated preacher regularly visits and prays with the sick and dying, in various wards of the City Hospital; likewise at other times, when requisite.

Wednesday.—At half past ten he visits the Orphan Asylum; examines two or three classes of the children, and then gives them a discourse, with prayer. Afternoon, he visits the sick and other females below stairs in the State Prison, and to them delivers a discourse, concluded with prayer. He immediately attends the men's hospital, and collects the convalescents in the hall, gives a discourse and offers prayer in their hall.

Thursday.—He preaches a sermon in the long-room in the old Bridewell.

Friday.—He rides to Bellevue; visits the hospitals of the men and the women; after conversation, reads a psalm and prays. Attends as many wards in the main building, for the purpose of prayer and conversation, as the time may admit. Afternoon, all the females in the Penitentiary (about one hundred) are convened in a large room, where a sermon is delivered. The day is concluded by visiting and examining the school in this establishment.

During the past year, between three and four hundred sermons have been delivered by the stated preacher.

Brethren, members of this Society,

With this scene of usefulness before you, is there a heart among you that can grow cold and languid in the blessed work? No! we will cherish confidence in your continued and increased support, and not shrink from the duties incumbent on ourselves. An important duty has devolved on you, and it is to the faithful discharge of this duty that we would encourage you. You have undertaken to supply a portion of the poor with the preached gospel, which brings life and salvation to guilty fallen man. It is an undertaking worthy of your best exertions; several years have elapsed since you first engaged in it, during which God in his providence has supplied you with able faithful ministers to carry to the abodes of penury and wo, the glad sound of salvation.

We are grieved that the low state of our funds compels us to appeal to the best feelings of your hearts, and not to your's alone, but to the hearts of the whole community. We are in need of aid, to prosecute the benevolent design of our institution, and we know enough of the liberality of our fellow-citizens, to trust that we shall not appeal in vain.

May the great *head of the church*, who, when he said, "Ye have the poor alway with you," gave to christians the poor as a legacy, give you hearts to feel for their condition, liberality to provide for their relief, and the spirit of fervent supplication for his own blessing.

JOHN D. KEESE, *Secretary.*

New-York, December, 1816.

EXTRACTS FROM THE APPENDIX TO THE PRECEDING REPORT.

Letters addressed to the Rev. John Stanford.

STATE PRISON.

SIR,

Accept my warmest thanks for your kind attention to this place. I bless God, who hath bestowed abundant grace to enable you to labour among us in the gospel. As I know it will give you satisfaction to hear of some who sat under your ministry being brought to the knowledge of the truth as it is in Christ Jesus, I will let you know what has been done for me in this furnace of affliction, through the goodness of God, and the compassion of the Redeemer. I had lived the servant of sin since the years of my accountability, yet much respected by others. I used however to keep the Sabbath and go to church. But alas! I was all the time without God. I finally plunged myself as it were into the depth of the earth; and finding myself reduced, I endeavoured to regain my steps by doing foolishly, though I had no intention of fraud. Yet my sinful and thoughtless life showed me that the hand of God was against me. For a long while I have poured out my guilty soul before God in prayer, and the blessed Jesus has so manifested his mercy to me, that I felt all my loads of guilt removed. Indeed I could scarcely believe it, yet I knew it to be the case, and I could not but go on rejoicing in the Lord. If I had been left to myself, I should have opened my eyes in hell! I can take no satisfaction now in reading any book but *the Bible*. I would not be the man I was, for all the riches of New-York. I shall not be ashamed to tell the place where I found mercy of the Lord; for I have found more real happiness within these walls, than ever I did before.

Yours, &c. R. R. T

Another Letter from the same, written some time after his liberation

SIR,

Having been one of your hearers, and received much benefit and comfort from your discourses, I feel it my duty to let you know that on my return to my family I found them well, and was cordially received by all my acquaintances. I bless God, who was my comfort and helper in the furnace of affliction. I can in truth say, I can do all things through Christ's strengthening me. I was once in the habit of the use of spirituous liquor, so much as to impair me, and render me incapable of doing as I ought. But now, blessed be God, not one drop of that bane of evils has entered my lips, and in confidence in my Saviour I can say, never will, unless administered to me in sickness. In conversation with the more pious, I am often asked who was the minister I heard, when your name was mentioned, and I tell them, you can say with Paul "I laboured more than they all, yet not I, but the grace of God given unto me." I enjoy peace of mind, living in thankfulness, and have the sweet privilege of morning and evening prayer with the family, and sometimes I go and pray with the sick.

From your affectionate Friend, R. R. T.

(*To be continued.*)

From the Bridgeport (Con.) Courier.

At the annual meeting of the Fairfield County Bible Society on the third Tuesday of Sept. 1816, the second article of the constitution was amended, so as to constitute this society an auxiliary to the American Bible Society.

The following persons were chosen to their respective offices.

Officers. Hon. Jonathan Sturges, *President;* Rev. Elijah Waterman, *Corres. Sec'ry;* David Judson, Esq. *Treasurer.*

At a meeting of the Directors of the *Fairfield County Bible Society*, (Conn.) December 10, 1816:

Voted, That it be recommended to the inhabitants of this county to form Branch Bible Societies, or Bible Associations, auxiliary to this society, in each town or parish, according to their discretion.

Voted, That the minister of each Ecclesiastical society, and when there is no minister, that the deacons be requested on some public occasion, to notify a meeting of all persons favourable to a Branch Bible Society; and that a time and place of meeting, for forming such association, be appointed; and if the deacons shall see cause, in a vacant society, they may request a neighbouring minister to attend at such time and place to assist in organizing such society.

Voted, That this society present, by donation to the American Bible Society, the sum of one hundred dollars.

Voted, That the Rev. Mr. Duton be appointed to write an address to the people of Fairfield county, on the subject of aiding in the distribution of the Bible.

THE ADDRESS, &c.

"Man is a bundle of habits"—is the declaration of a distinguished moral philosopher. It expresses a truth, closely connected with duty. Arduous and difficult duties, by the force of active habits, become easy and agreeable; while the habitual neglect of any duty hardens the heart and conscience, until they become insensible of the obligation to perform it. We should be always therefore on the watch, and frequently examining our conduct, to discover whether, through the influence of habit, we are not thoughtlessly continuing in gross sins, or neglecting important duties. A striking instance of the hardening effect of habit on the heart and conscience is seen in the former insensibility of the Christian world, to the evils of the African slave-trade. That trade was carried on and tolerated in Christian countries, was yearly increasing in extent and cruelty; and yet no moralist, no *Christian* raised his voice, in the cause of suffering humanity, or pointed the indignation of mankind against the oppressors of their brethren. It was tolerated—it was considered lawful, because it had the sanction of long and unquestioned habit. For as soon as the subject was fairly brought before the public in its true colours, and pressed upon their attention, the sense of *justice* in the heart

of man was touched; *conscience* was awakened; the *heart* was moved; justice, sympathy, and benevolence, all demanded the immediate abolition of that abominable traffic, and no man can now be found hardy enough to stand forth in the face of the world and attempt to justify, or reconcile with Christian principles, the detested practices of the slave trade. To what cause, but the same benumbing influence of habit, can be ascribed the long continued apathy of Christians, with respect to those who were destitute of the word of life? Year after year, century after century, rolled away, generation succeeded generation, in which lived thousands, whose hearts were filled with love to God, gratitude to their Redeemer, and benevolence towards their fellow men; who also took the word of God, both for the rule of their conduct and the foundation of their hopes; who were active to relieve distress, diligent to objects of charity, and prompt to use the means in their power of promoting the happiness of all, who yet, strange to tell, seem never to have seriously thought of bestowing on others *that* which they valued as the greatest blessing ever bestowed by heaven upon themselves. *Their* sweetest enjoyments, their highest hopes were drawn from the Bible; yet they seem never to have reflected that what was an infinite blessing to themselves, might be an equal blessing to others. Why was it, that men who seemed ready to every good work, did so little to send the light of the Gospel to such as were perishing for lack of vision? Why was it, that those who bowed with entire submission to the authority of the Scriptures, refused to obey its commands to send the Gospel to every creature? Why was it, that a religion, evidently designed to bless the whole world, remained for many centuries, confined to so small a part of it? It must have been owing, in a great degree, to the fact, that the mass of Christians had not been *accustomed* to have the wants of the heathen pressed upon their consciences; they had neglected an important duty, until they had forgotten alike the wants of others and their own obligations. For no sooner was the subject, (scarce twenty years since,) brought before the public, than a common feeling, like an electric shock, pervaded all hearts. Christians of every denomination felt and acknowledged the duty. The measures which were adopted to spread the Gospel among the poor at home, and the destitute abroad, received the warmest approbation. A kind of enthusiasm has been kindled on the subject, whose sympathetic influence has opened the coffers and inspired the eloquence of many, who before had hardly seemed to realize that they themselves enjoyed a blessing in the possession of the word of life. On the subject of Bible Societies and their labours, all sects and all nations speak a common language. The inhabitants of all climes seem to be animated by the same spirit. The Roman Catholic Priest, the Greek Patriarch, the effeminate Hindoo, and wandering Tartar, all echo, as from kindred souls, the language and sentiments of protestant Christians. We now look back with astonishment on the feelings

and conduct of our pious ancestors, in regard to this subject. We can account for them only by a reference to the effect of long continued and unquestioned habits. They had not been accustomed to sympathize with the heathen, or to contribute to their relief. Here and there, indeed, an individual obtained correct views on the subject, and was awakened to a sense of his duty; but there was no *general feeling*: there could, therefore, be no *united exertion*. The efforts of a lonely individual were met by almost insuperable obstacles. He had no means of ascertaining with precision the necessities of those in his own country; he had no method of conveying to foreign countries the word of life; and, what was a still greater obstacle, the Bible was not translated into the languages of heathen countries, and he had no means of translating it. Thus for want of union and general interest, the desires of individuals were ineffectual. But, blessed be God, all these difficulties are now removed. The attention of the public is awakened, and one feeling prevades all hearts. United exertions are, therefore, made, and a general plan of operation commenced.

Information concerning those at home and abroad, who are destitute of the Bible, and are desirous of receiving it, is laid before the public every week; Societies are formed for collecting all the scattered donations to this object; translations are made and making; presses are established, which will perform the work of printing in the cheapest and best manner; channels of communication are opened, by which the Bibles, as soon as they are printed, may be conveyed precisely to the spot where they are most wanted; and still further, ministers or missionaries are on the ground, who will directly apply the gift to the persons whom it is designed to bless. There can now be no pretence to excuse an awakened conscience from the performance of this duty. These societies have been long enough in operation to give assurance to the public of their capacity and integrity. The man who is disposed to give his dollar for the spread of the Bible, may know with certainty, that if it is placed in the treasury of an auxiliary society, it will pass to the general fund, and be converted, to its full value, into Bibles; these will be conveyed to the place where they are most wanted, and will be judiciously distributed to those who may be expected to profit by the gift. The machinery, so to speak, is completed and in operation. Nothing is wanting, but a supply of funds, to carry into full effect the largest desires of the most unbounded benevolence.

In this state of things, the Directors of the Fairfield county Bible Society cannot forbear again addressing those within their limits on this interesting subject. At its last annual meeting, this Society altered its constitution so as to become auxiliary to the American Bible Society. By this act an opening is made for all surplus monies, which shall remain after supplying the wants of our own county. We have now become a part of the general society, and may be expected to feel an interest in all its extensive plans and operations.

While we remained a separate society, many, from a mistaken idea that a few dollars would supply the destitute within our own limits, gave in proportion to the supposed necessity. But now, no one can withhold *any* sum, from a regard to the limited nature of the society. The *world*, lying in ignorance and wickedness, is before us. If it is granted that charity is a duty: if it is admitted that the word of God is the best treasure we can possess on earth; it is impossible to conceive with what arguments a Christian can attempt to justify a refusal to contribute, according to his ability, to this blessed object. The duty is imperious; it is pressing; every thing unites to demand an *immediate* performance of it.

Sensible that many neglect to give to this object, merely because there is no particular time fixed to remind them of the duty, and no method specified, in which it is to be done. We take the liberty to recommend, as will be seen in the foregoing votes, the formation of Bible Associations, in which all, in any town or parish, who are favourably disposed to this object, will unite; will choose such officers or agents as shall be thought necessary, and consult on such measures as are best fitted to promote the great and benevolent ends of the parent institution. If this measure be adopted in all our towns and societies, the system will be complete. As we have now become auxiliary to the National Society, so each of these associations will be auxiliary to our Society. Into these every individual will cast his mite, his dollar, or his eagle, according as God has prospered him. These will be conveyed to the treasury of the county society, and thence, except so much as shall be necessary to supply our own wants, they will pass to the general fund, and be used in accomplishing the extensive plans of the National Association. All the individual donations will thus be collected, like so many drops, into several streamlets; these again will unite, and in a large current, flow into the general Society, from which they will issue a river of life, to fertilize the world, to cause "the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose."

BENEFIT OF BIBLE ASSOCIATIONS.

A collector in one of the Associations in England, noticed a family whose habits of life led him to suppose that they were destitute of the Scriptures, and indifferent about obtaining them. Anxious for their highest welfare, he determined, if possible, to introduce the Bible among them. Being in the habit of taking one of the children of this forlorn family to church with him, he asked her, one Sunday morning, if she did not wish she had a Bible, and whether her mother might not be prevailed upon to let her subscribe for one? The little girl eagerly caught at the proposal; and, on her return home, was so importunate with her mother, that she obtained her consent. But her father was a despiser of the Scriptures! and when he heard of the permission given by the mother to his child, he sternly ordered the subscription to be dis-

continued; and threatened that if a Bible came into his house, he would instantly put it into the fire! The child was still importunate, and begged the Word of Life with such earnestness at her mother's hands, that she ventured to allow her to continue her weekly subscription without the knowledge of her husband. But the fact again reached his ears: and, fully satisfied that, in spite of all his remonstrances, the Bible *would come into the house*, he was drawn to these reflections with himself:—"Why, I see my child will have the Bible! and I do not know that the Bible will do us any harm. Why should I oppose its coming into my house? I have never read it. It may do ME, it may do us ALL good!" He sent for the Collector, inquired how much was wanting of the price of the Bible, told him he would pay the residue himself at 6*d.* per week; and when the amount was paid, and the Collector took him the Blessed Book, he received it with tears of joy!

Oneida Indians evangelized.

Eleazer Williams, son of Thomas Williams, a war chief of the Iroquois nation of Indians, has officiated as a religious Instructor among the Oneida Indians for nine months past.

One party of that nation have heretofore adhered to Paganism, and have been always denominated the "Pagan party" of the Oneida nation of Indians.

The following communication, addressed to the Governor of this State, evinces the success of Mr. Williams' exertions, and will be pleasing to the patrons of Missionary labours in particular, and to Christians in general.

To His Excellency the Governor of the State of New-York.

May it please your Excellency,

We, the chiefs and principal men of that part of the Oneida nation of Indians, heretofore known and distinguished as the *Pagan party*, in the name of the said party, beg leave to address your Excellency on a subject which we hope will be as pleasing to your Excellency as it is to us.

We no longer own the name of Pagans.—We have abandoned our *idols* and our *sacrifices*, and have fixed our hopes on the blessed Redeemer. In evidence of this assertion, we here tender to your Excellency, solemnly and unequivocally, our abjuration of *Paganism* and its *rites;* and take the Christian's God to be our God, and our only hope of salvation.

We believe in God the Father—the Creator and Preserver of all things—as omniscient and omnipresent—most gracious and most merciful.—We believe in Jesus Christ, that he is the Son of God—the Saviour of the world—the Mediator between God and man—and that all must believe in him, and embrace him, in order to obtain salvation. We believe in God the Holy Ghost, the Sanctifier and Comforter of all the children of men. We believe in a general Resurrection, and a future Judgment, in which all mankind shall be judged according to their works. We believe

the Scriptures to be the word of God, and that in them are contained all things necessary to man's salvation.

We present to your excellency this abstract of our *Faith*, in order to demonstrate the impropriety of our retaining any longer the name of Pagans. We trust, that through the mercy of God, we have abandoned the character of Pagans.

We therefore request your Excellency, that in all future transactions with this state, we may be known and distinguished as "The Second Christian Party of the Oneida nation of Indians." And we pray that your Excellency will take such means as may be necessary and proper to cause us to be known and recognized in future by that name. And in the name of the most holy Trinity we do here sign ourselves your Excellency's most sincere friends.

Done in General Council at Oneida, this twenty-fifth day of January, 1817.

[The following Indians subscribed to the above, each one making his mark.]

Cornelius Othaesheat, Peter Sauthecalchos, Arirus Tehoranioga Nicholus Garongontie, John Cannelius, Moses Schuyler, Jacob A-' toni, William Tegarentotaskan, William Toniateshen, William Tehomtat-he, Peter Tewaserashe. *Alb. Daily Adv.*

THE WIDOW OF NAIN'S SON RESTORED TO LIFE.

The miracles which Jesus Christ performed when he sojourned upon earth were exceedingly numerous and diversified; but, amongst them all, perhaps none are so astonishing as those by which he restored the dead to life at one sovereign command. In his career of incessant and indefatigable benevolence, our blessed Saviour arrived at the city of Nain, attended by his disciples, and a large concourse of people. As he approached the gate of the city, behold the corpse of a deceased person was carried out, in funeral procession, that it might be buried without the walls, according to the custom of the Jews. The deceased was a young man in the flower of his age, "the only son of his mother, and she was a widow." Her case, therefore, was peculiarly affecting, and excited so much commiseration that a great multitude of persons from the city accompanied her. See, the procession moves sadly and slowly along! disconsolate sorrow is depicted on the widowed mother's countenance as she escorts her beloved only son to the grave. "I had hoped," perhaps, she exclaims to herself, "that my darling child, who was so lately blooming in youthful strength, would have remained to soothe the sorrows of my declining years, and to convey me to the place appointed for all living; but, alas! I am bereaved, I am bereaved of my only son! who can now comfort me?"

Jesus beholds the poor afflicted widow; his tender heart, ever ready to sympathize with distress, is moved with compassion; he approaches towards the dejected mother, and in tender accents, addresses her: "Weep not." He then advances and touches

the bier on which the corpse was laid,—the bearers stand still. Jesus then, with divine authority, issues his sovereign command: "Young man, I say unto thee, arise." The dead heard his voice, and the young man immediately arose, and as a proof of his complete restoration to life, began to speak.—Jesus then kindly, and without ostentation, delivers him to his astonished and delighted mother. Oh, how inexpressible her transport as she clasped her restored son to her bosom, and gazed on her divine benefactor!

This wonderful and public miracle, which, from all the circumstances of the case, could not admit the possibility of imposture, excited fear and religious reverence in those who beheld it, "and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people." The rumour spread throughout Judea and the neighbourhood, and excited great attention among all classes of the community. The fact could not be controverted, and a numerous company of witnesses asserted its truth, and celebrated the praises of Jesus Christ throughout the country.

This short but interesting fact of sacred record is a decided attestation of the divine character and power of Jesus Christ. When Elijah was made the instrument of performing a somewhat similar miracle, we are told that he cried and prayed unto the Lord repeatedly, and that the Lord heard his prayer and granted his request; but Jesus only speaks the word, and it is done,—life is restored. In his hands are the keys of death and the unseen world; he openeth, and no man shutteth; he shutteth, and no man openeth. He turns his key, and lets out the emissaries of death to fulfil their appointed commission; he turns his key, and the gates of hell open for his foes; he turns his key, and the portals of heaven expand to receive his friends.

This story likewise fully proves the kindness and compassion of Christ. With what promptness of feeling, and gentleness of manner, did our blessed Saviour notice and relieve the distressed widow! And now in his glorified state he is touched with the feeling of our infirmities, and still sympathizes with his afflicted people. Let us rejoice to carry all our sorrows to our compassionate Redeemer, and let us triumph in his loving kindness which is better than life.

Ye blooming youth, remember that you may probably die in early life: "The *young* die oftener than the old, and it is because so many of the *former* die that there are so few of the *latter* to die." Let each individual ask his conscience, am I prepared to meet my God, and to stand before the bar of Jesus Christ my omniscient and holy Judge? It is a solemn inquiry! Oh, may God apply it to your hearts by his Holy Spirit. Perhaps you have been called to bear the yoke of affliction in your youth,—perhaps you have been placed on beds of languishing—you have approached the borders of the grave—your friends have gazed on

your death-like aspect, and have exclaimed, with tears, "There are no hopes of recovery." Your medical attendants have quite despaired of your restoration; and yet God has been pleased to raise you up, as it were, from the dead, and you are now living, (Oh, that it may be) to praise him. Devote your early days, your youthful hearts, your active powers, entirely to the Lord Jesus Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel." *Youth's Mag.*

Mr. W. N. a young man of Newburyport, who went out with the missionaries in the Dryad, has become pious in consequence of their exertions, particularly those of Mr. Warren. He has written an interesting letter to his mother, who is now, it is believed, in heaven. It seems he was once in good circumstances, but dissipated. Providence frowned, and he became reduced, so that he was obliged to go before the mast. Trying it was to a youth of high feelings and of elevated prospects! His mother comforted him, and often said she had rather he would go before the mast in a mission ship than commander in any other vessel. He went, he says, "laden with sorrows;" not for his sins, but in rebellion against that Power who had reduced him. His mother followed him with her prayers—they were heard and answered. Mr. Warren often and impressively conversed with him; at first it was irksome, soon it became interesting; at length he could find no rest but in Jesus. His beloved mother and sister did not live to read his letters; but the intelligence doubtless speedily reached their ears and occasioned a new song of praise. *Rel. Intel.*

Meeting of Free People of Colour.

At a meeting of a respectable portion of the free people of colour of the city of Richmond, on Friday, the 24th of January, 1817, William Bowler, was appointed Chairman, Eph. Speed, Moderator, and Lantey Crow, Secretary.

The following preamble and resolution was read, unanimously adopted, and ordered to be printed:—

Whereas, A society has been formed at the seat of government for the purpose of "colonizing (with their own consent) the free people of colour of the United States;" therefore we, the free people of colour of the city of Richmond, have thought it adviseable to assemble together, under the sanction of authority, for the purpose of making a public expression of our sentiments on a question in which we are so deeply interested: we perfectly agree with the society, that it is not only proper, but would ultimately tend to the benefit and advantage of a great portion of our suffering fellow-creatures, to be colonized: but while we thus express our entire approbation of a measure, laudable in its purposes and beneficent in its designs, it may not be improper in us to say, we prefer being colonized in the most remote corner of the land of our nativity, to being exiled to a foreign country.

And Whereas, The president and board of managers of the said society have been pleased to leave it to the entire discretion of the Congress, to provide a suitable place for carrying their laudable intentions into effect—

Be it therefore resolved, That we respectfully submit it to the wisdom of Congress, whether it would not be an act of charity to grant us a small portion of their territory, either on the Missouri river, or any place that may seem to them most conducive to the public good, and our future welfare; subject, however, to such rules and regulations as the government of the United States may think proper to adopt.

W. W. BOWLER, *Chairman.*

Ephraim Speed, *Moderator.* Lantey Crow, *Secretary.*

Religious Tracts.

The Rev. W. Morgan, when Curate of Wellington, in Shropshire, one day put into a coal-cart, which he met on the road, a small Tract, called "THE WAY TO CONVERT A COTTAGE INTO A PALACE," hoping that it would be read by some one who might accidentally find it there. It pleased God to convey it into the hands of the driver's wife, who was an ungodly woman, and to give a blessing with it to her soul; while reading it, she was taught to read her BIBLE and to go constantly to church, by which she was *instructed more perfectly in the way of the Lord.* She "*ceased to do evil, and learned to do well.*" Her subsequent life was pure and holy. He called to visit her when sick; she related the *time* and *manner* of her conversion, which clearly proved that it was effected by that very Tract. She suffered great pains of body for some weeks, with resignation, and with a *hope full of immortality* she then died, *rejoicing in God her Saviour.*

A poor man under bodily affliction, and who had for a long time been under severe trials in procuring the means of support for himself and family; but had hitherto been indifferent as to the concerns of his soul, and did not distinguish between truth and error when he occasionally attended a place of worship, was visited by a gentleman, who gave him the Tract entitled "A LETTER ON AFFLICTION." The Tract was blessed as a happy mean of leading him to consider his ways, and to flee for refuge to the hope set before him in the Gospel. The person who gave him the Tract, having taken him into his employ, has had an opportunity of noticing his daily walk, and conceives there is good ground to conclude that a work of saving grace has been effected through the means of that feeble preacher. The man's wife has also been brought to attend on the preaching of the Gospel, and appears to be in some measure impressed with the importance of divine things."

Comparative Expenditure.

It has been estimated, that the annual income of all the Bible and Missionary Societies in the British Empire would not do more than defray the yearly maintenance of one ship of the line. Such is the comparative expenditure of Christianity and War! Let this impose silence on all cavillers, who grudge the revenues of Benevolent Societies; and let it stimulate the exertions of Christians, that by the wider diffusion of their principles, wars may become less frequent, and the copious streams which feed them be diverted into channels by which they will fertilize and bless the world.

Mis. Reg.

Ministerial Students.

At the beginning of the present year, *sixty-seven* gentlemen were preparing at Andover for the sacred office of the Christian Ministry. The scholars are divided into three classes—three years being the time allotted for the completion of their studies.

Hartford paper.

Episcopal Tract Society of New-York.

The Board of Trustees of the Protestant Episcopal Tract Society in New-York, state in their report, dated 23d ult. that from 1810 to that period, they have printed and purchased 70,330 Tracts; of which they have dispersed (including a very small proportion sold at reduced prices) about 32,500.

Support of the Poor.

The poor rates in Philadelphia last year were about $120,000. This year they are expected to be $150,000. The poor rates in Manchester, England, a city about the size of Philadelphia, were, in 1814, $110,790.—The poor rates in Boston last year, it is said, were $25,000. It is conjectured three-fourths of the paupers in Philadelphia are blacks, and that the expense there respecting blacks, *criminals*, &c. $130,000. *Recorder.*

Haytian Religion.

Letters from Hayti mention, that it is the intention of Christophe to change the religion of his kingdom from the Roman Catholic to the Episcopal Communion; and Mr. Prince Saunders, who has the superintendance of an Academy there, is adopting measures for carrying this design into execution.

A society has been recently instituted at *Amherst*, New-Hampshire, called *The Amherst Bible and Tract Society.* Its objects are, "to promote the circulation of the Scriptures and Religious Tracts throughout the vicinity, and to become auxiliary to the New-Hampshire Bible Society." The *Bible Branch* is managed by men, and the *Tract Branch* by females exclusively. Each Branch has two stated semi-annual meetings, in June and December; and

as many others as their respective Boards of Directors or Directresses may think proper.

"*The Bible Society of Georgetown, South-Carolina,*" recently instituted. Its objects are "the gratuitous distribution of the Holy Scriptures without note or comment, and of Religious Tracts." The 7th article of its constitution is as follows:—

"It shall be the duty of the Managers to do all in their power to establish a Sunday School or Schools, on Catholic principles, where children shall be instructed in reading the Scriptures; and it is hereby left with the Managers of the Bible Society to pursue such measures as shall seem to them best calculated to communicate such religious instruction to the children of the Sunday School or Schools, of which they are hereby constituted Trustees."

Officers.—William W. Trapier, *President;* Savave Smith, *Treasurer;* Henry Denison, *Corresponding Secretary.*

Communicated for the Christian Herald.

It will no doubt be gratifying to the friends of religion, to be informed, that on Thursday evening last, the chapel in Vandame-street was formally taken possession of by the *Berean Baptist Church*, under the pastoral care of the Rev. J. G. Ogilvie, and a sermon preached by the Rev. Mr. Stanford. After which the confession of faith of the Church was read, and the relation with which it stands to other churches in this city.

The confession of faith is truly Calvinistic; and while the church holds to independency, she at the same time considers it an incumbent duty to manifest unity to all her sister churches, and sincere affection for all Christians.

For the Christian Herald.

Mr. Editor,—*A friend to missions, having received from an authentic source, takes the liberty to communicate the following intelligence concerning*

The Education of Heathen Children.

Mr. E. P. Swift, an agent of the American Board of commissioners for foreign missions, has recently been employed in forming societies for this object in the eastern part of this state and of New-Jersey. Associations have been organized in Elizabeth-Town, Woodbridge, Connecticut-Farms, Springfield, New-Providence, Bottlehill, Morristown, Percippany, Rockaway, and Caldwell in Jersey; and in Newburgh, Goshen, Florida, Scotchtown, Hopewell, Bethlehem, Wallhill, Marlboro', and Pleasant-Valley, in this state. These Societies raise annually a sum of from 30 to 140 dollars each; to be applied to the instruction of children among the Indian tribes in this country, and in those parts of India in which American missionaries are located. The Benevolent Society of Middletown, (Orange Co.) have made a donation of 60 dollars to the same object. It is extremely desirable that the dif-

ferent charitable and missionary societies should devote a part of their funds to an object which promises so much usefulness to the missionary cause among the heathen: especially those situated upon our borders. We are informed that two or three teachers have already gone to form an establishment in the Cherokee country, with the encouragement and patronage of the general Government.

The following contributions have been recently received from Boston by the President of the *American Society for evangelizing the Jews*, to be applied to the objects of this Institution: namely, 102 Dollars and 30 Cents, taken up at a collection in the Rev. John Codman's church in Dorchester, Massachusetts; and 220 Dollars and 15 Cents collected in the Park-street church in Boston, after sermons delivered by the Rev. Mr. Frey: also a box containing a few gold rings, bracelets, and other trinkets, which were doubtless contributed by pious females, under similar impressions with those which induced the good Hebrew women of old to make a willing offering to the Lord of their valuable ornaments and jewels, for the service of the sanctuary.

FROM THE RELIGIOUS INTELLIGENCER.

"*He shall be called a Nazarene.*"

I heard the crowd's exulting cry;
Then, while the sword of justice slept,
Jesus, the Nazarene, drew nigh,
And o'er the fated city wept.

He wept thy fall, Jerusalem!
Not his own agonies, and death,
Could fright the child of Bethlehem,
Or move the man of Nazareth.

I saw the Jewish temple purg'd,
While men of business, not of prayer,
Fled from the place, by terror urg'd;
Jesus the Nazarene was there.

I saw the glow of life, and love,
Steal o'er the sick man's pallid cheek;
The tongue, once dumb, in praises move,
Taught by the Nazarene to speak.

The eye long clos'd in hopeless night,
Relumin'd index of the mind!
Sought through the new created light
Jesus the Nazarene to find.

I saw the solemn funeral train;
The widow'd mother's silent tear;
When lo! she clasp'd her son again;
The Nazarene had touch'd his bier.

Hadst thou been here he had not died,"
The weeping, doubting, sisters said:
"Lazarus, come forth," the Saviour cried;
The Nazarene restor'd their dead.

But see the croud to fury given;
What could such mortal madness mean?
Why impreecate the wrath of heaven;
Why crucify the Nazarene?

Silent the gentle sufferer stood;
And, pitying, heard the phrenzied cry;
"On us, and ours, be all his blood;
Jesus the Nazarene must die!"

How devils smil'd when Jesus bled;
Vain hope! they thought mankind were lost,
When, bowing low his gentle head,
The Nazarene "gave up the ghost."

But what amazement reign'd in hell,
When Jesus, bursting from the grave,
Bade to the world this mystery tell,
The Nazarene must *die* to *save*!

I heard the trumpet long, and loud;
When straight a godlike form was seen;
He rode, enthron'd upon a cloud;
'Twas the despised Nazarene!

I saw the world consume in flame;
The just from sin and sorrow free:
The wicked sink in endless shame:
Such was the Nazarene's decree.

I heard the happy, heavenly throng,
Praise him who bought them with his blood;
I heard the everlasting song,
"Jesus the Nazar[illegible]

THE

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DOMESTIC MISSIONS.

Extracts from the Report of the Society for propagating the Gospel among the Indians and others in North America. Read and accepted Nov. 8, 1816.

STOCKBRIDGE INDIANS.

THE labours of the missionary at New-Stockbridge appear to be assiduous, and, in a degree, successful. From the journals of Rev. Mr. Sergeant, no very material change appears to have occurred in the mission. Sermons and expositions of the Scriptures are statedly continued on the Lord's day. It is gratifying to learn, that catechetical exercises are also uniformly attended on that day, for the instruction of the children; and that the Lord's Supper is duly administered. The missionary avails himself of favourable seasons and occurrences for giving religious advice or admonition. At "a funeral among the pagan Oneidas, so called, a good number being collected on the occasion," he "improved the opportunity to give them a long exhortation on the important subject of religion, being assisted by a good interpreter. All appeared very attentive and serious."—Among a people apparently "cast off," it is pleasing to find the missionary recording examples of the influence of the Gospel in regulating the life, and imparting hope in death. He attended the funeral of a young woman, "who hopefully died in the faith; and preached a sermon on the occasion." After preaching several times at a house "where was an amiable young woman, dangerously sick and under serious impressions, very anxious to hear the word of God," at the close of the service, she "manifested, by her answers to questions, a humble, penitent temper of mind; gained the charity of a number of members of the church who were present, that she was hopefully become a friend of Christ; and, at her most earnest request, he "administered the ordinance of baptism to her."—He afterwards wrote: "Attended the funeral of the above-mentioned young woman, who, I have good reason to believe, went to rest. Some of her last words were, "*I die, I leave you. O my friends, forsake drinking poisonous liquors. O prize the great privileges you enjoy. Don't put off the concerns of your precious souls.*" At another time, he "preached a funeral sermon, on occasion of the death of an aged woman and member of the church, who had maintained a Christian life for nearly forty years." On the 21st of December, he writes,

"My people agreed to unite with the people of New-England, in observing this as a day of thanksgiving and praise to God. A sermon was preached on the occasion . . . . My people spent the evening in singing, in which they have made great progress." After catechising a few children who live in his neighbourhood, at his own house, ("as I constantly practice," he observes, "every Lord's day,) an elderly man, born blind, who constantly attends on this exercise, and has for some time been under religious impressions, after the children were dismissed, asked me for a piece of bread. I gave it him. He then turned his face to the wall; I took notice of his lips, and was satisfied that, in a silent manner, he returned thanks to the Lord for the food he had taken. He then rose from his seat, and said to me, The seventh day from this I shall be here again to be taught my catechism." It is affecting to find a single instance (happy were there not many such!) of ignorance and stupidity among our own people, surpassing what is found even among Indians. The missionary writes, "By request, visited a *white* woman, who lay dangerously ill in the neighbourhood—endeavoured to impress religious truths upon her mind; but found her much more stupid and ignorant than the natives." In 1814, there were 13 births and 9 deaths in the town.

In March, 1815, Mr. Sergeant, with two of the Indian Chiefs, visited the schools. In the first school they found 20 or 30, mostly small children. "They appeared well, and had made good progress in reading." Advice was given to the master, a young Indian well qualified for teaching, relative to some improvement that might be made; an exhortation was given to the children; and the visit closed with prayer. "In the second school we found," says the missionary, "about the same number of children, but older. Two classes read well in the Bible. Two girls, between 9 and 11 years of age, read and pronounced as well as any children of that age I have ever heard. They were from a family of the Delawares, who generally speak English in their houses. They had likewise made good progress in their writing." The examination was concluded, as in the former instance, with an exhortation and prayer. The third school had been kept by a white man, who was dismissed for unfaithfulness.—It was the missionary's intention to put Levi Konkpot in his place. Having attended the funeral of a young woman, whom he had lately baptized, he remarks, that he had reason to hope she died in faith. The copy of a letter is inserted in the missionary's journal, "addressed," he says, "to my children, from a young man and member of our church." It is subscribed "Jehoiakim Wanauwas;" and is an agreeable specimen of intellectual, moral, and religious improvement, acquired within the sphere of the Indian mission. In June last (1816) the Rev. Dr. Backus, president of Hamilton College, preached for the missionary, "to very great acceptance." "In the forenoon his sermon was interpreted to the Indians by Capt. Hendrick." It appears that, about two years since, in consideration of the general inattention and indifference to religious

concerns, Mr. Sergeant advised the church, or serious part of his people, to set up meetings for prayer. The advice was complied with; and to these meetings, with the divine blessing, he ascribes a revived and serious attention, which has extended to "some of the most abandoned." Several instances of serious inquiry and of hopeful piety are recorded. Mr. Sergeant mentions the accession of two Indian families from Kent, in Connecticut, where, they informed him, there were nearly one hundred Indians, principally brought up among white people, and taught to do all kinds of work. They could spin, and weave, and manufacture all kinds of cloth. As their old people were all dead, and their lands mostly sold, it was expected they would all move and settle among the Stockbridge Indians. They had been taught to read; and, from what little opportunity our missionary had had with them, "they appeared to be the most civilized natives he had ever seen." On leaving the Indians, to visit his friends in New England, some of the most religious of them requested him, as he would have an opportunity to see many good white people, to express to them their desire, "that all praying people would remember the poor Indians, and plead at the throne of grace for temporal and spiritual blessings to be bestowed on the poor natives."

Capt. Hendrick Aupaumut and his companion have returned from the Indian country, about 700 miles to the west of New-Stockbridge, "having been absent six years, labouring to promote the peace and tranquillity of the Indian tribes." Soon after his return, in a long speech, he reported all his proceedings to his tribe and people. Accompanying our missionary's journal is Capt. Hendrick's written "Sketch of the western Indians, who reside along the banks of the White River, and Wabash, on Indiana Territory," where, he says, he "resided six years by the appointment of the general government, to instruct the natives of that country the arts of agriculture, and to promote peace, &c." . . "Previous to that time," he adds, "my nation had renewed the covenant of friendship, which was established between our fore-fathers and theirs." A few extracts from this aboriginal sketch, containing facts and hints that may be of use to the Society, are subjoined. "Those tribes, to wit, Delawares, Monsies, Nanticokes, ever consider my nation as their nearest friends; they live on the first-mentioned river. The Miamis on the Wabash, and the other tribes on the west, north, and east of the above-mentioned places, are all at peace, and linked together in a covenant of friendship." When he first became acquainted with those nations, "they were all strongly prejudiced against the people of the United States, whom they called *Bigknives*, which they look upon as a terrible name." These prejudices he ascribes to the conduct of the Bigknives, in killing the natives or driving them from the sea-shore, violating the treaties made with the Indians, and taking away their land "without purchasing it from them," and particularly after having christianized some of those tribes, the nefarious conduct of "butchering and burning them both small and great, which took place at

or near Muskingum, in the late revolutionary war, at which time they killed 36 innocent people: and have killed friendly Indians at different times since. The above horrid transactions have been sounded in the ears of the neighbouring tribes, and which the Indians have related to me several times." Having mentioned the "very wicked conduct of the traders who have resided among them, and the enticements of the British, by presents and otherwise, to induce them to be on their side, Capt. Hendrick adds: "By what I have stated, that is by the conduct of British subjects while they control Americans, were such, much blood has been spilt in Indian country; and it creates what white people commonly call *Savages*. And by the conduct of the Bigknives toward the Indians, it made them still wild. . . . It may be proper to notice here, that the Delawares, and my nation, and Monsies, have been looked upon by the western tribes as their Grandfathers; that we have much influence among them; and that a little before the forementioned Christians were killed, the chief warrior of the Delawares, named Pokconchelot, determined to send a message to all the different tribes, to recommend the Christian Religion to them, to advise them to adopt or admit preachers in their towns in case they would come: But when the Christian Indians were destroyed, he gave it up.—Thus it seems the devil had the advantage to frustrate the good designs of religious people. And I have known many instances when well-disposed white people spoke to the Indians to give them good advice, the Indians would say, It is an intrigue. Indeed their prejudices were so great against the Bigknives, it was very difficult to make them believe that there are many good people among them. And after I found their real situation and feelings, then I began to take pains to correct their errors, inform them that there are many good people in the United States, and also among the English; that if the white people were all very wicked, my nation and the other nations on the east might have been all destroyed long ago; that it is true, there have been very wicked white people among both nations even to that day; that those wicked people ever have had the first chance to live on the borders of the Indians, to use the natives as they please. And I have often told them, that if the good religious people had had the first chance to settle among the natives, the destruction of so many thousands of both colours might have been prevented: and that since the United States have obtained Independence, the President and his great counsellors have taken measures to protect the natives; and many of their religious people are looking on Indians with an eye of pity. By talking to them repeatedly in this manner, they by degrees appear to be willing to lay aside their prejudices, and acknowledge what I have related must be true. And I have found that there are many well disposed Indians, who would be glad to hear instruction, but are still afraid . . and many of them have often told me, that if my people should come and live in that country, they would join them immediately, to live with them, and follow civilization, &c. HENDRICK AUPAUMUT."

New-Stockbridge, March 4, 1816.

NARRAGANSET INDIANS.

Mr. SHORES, after an intermission of the Indian School from the 6th of Oct. 1814, (the date of our last account of it,) until the 26th of Dec. then resumed his instructions, and continued them until the 30th of March 1815. He appears to have been zealous in his endeavours and unwearied in his labours to diffuse useful knowledge among the Indian children and youth, and to promote Christian virtue and piety among the Indians at large. Having enumerated many difficulties, which he had to encounter, he adds: "Yet, in the midst of all these, it hath pleased GOD, in answer to the united prayers of his people, to crown in some degree with success the benevolent exertions made by the Society for propagating the Gospel. I feel highly gratified that I can say, the children have attended better than before, notwithstanding the unusual severity of the winter, which, in their circumstances, might have justified negligence; and that their improvement in reading, catechism, spelling, and a little in arithmetic, has been as great as in schools in general in Massachusetts. I have invariably attended morning and evening prayers in school, and, when the school was largest, heard them read four times, and spell twice out of the book, and catechised all or part each day, and, when the school was less, more times. I have employed not less, but more, than six hours a day, in teaching them at school; attended the Indian meeting on the Sabbath. I think I have met with them 50 Sabbaths—visited, in all, about 70 families, and some of them many times; distributed about 20 primers, and as many bibles, and a number of tracts, sermons, and other religious books, and occasionally taught children to read out of school. In short, it has been my whole business, every day, to teach what little I am capable of, reading and religion." The whole number of scholars, this term was 48; the most that attended at any one time was 28.

Mr. Shores now declined the service, and gave it as his opinion that it would better promote the object of this mission to have a master for the school who would be qualified and authorized to give public religious instruction to the Indians. The Rev. Dr. Patten (who, with the Rhode-Island Missionary Society, of which he is President, has steadily and zealously co-operated with us in conducting the mission) having given us advices to the same purport, a new arrangement was made; and the Select Committee, on a recommendation from Rhode-Island, engaged Mr. Stetson Raymond for two months' service at Dartmouth and the vicinity, and for one month at Charlestown. The first of these missions he performed; the last, from obstacles that appeared insurmountable, he judged it necessary to decline.

Having inquired of Dr. Patten and the Rev. Mr. Hitchcock, at Newport, concerning the state of the Indians, the missionary proceeded to Charlestown, and called on their superintendent, whose disposition toward the object, and account of the state of the Indians, were alike discouraging. Toby Ross, however, an Indian of some education, when informed of the design of his mission, ap-

peared to approve it; but told him that the Indians were in a very unsettled state, and expressed his fear that the mission would be unsuccessful. "He received me kindly," adds Mr. Raymond, "and went around with me, and introduced me to the Indian families: We in three days visited 18 Indian families. I conversed with them on the importance of educating their children, and bringing them up in the fear of the Lord." He proposed to open the school: "but most of them refused to do any thing about it." He called on Mr. Bocemsdes, who informed him, that such was the disorderly state of the tribe, it would be impossible to effect the object of the mission. He attempted it notwithstanding. On Lord's day, at a meeting of about 20 Indians at the school-house for religious worship, "they considered the meeting theirs, but were willing that he should speak in his turn." Availing himself of this liberty, he attempted to preach to them two sermons; but it was amidst so much disorder, and in the face of such prejudices that no good was thought to result from the service. His attempt to open the school was equally unsuccessful. The Indians having become disaffected towards the only person in whose family a missionary or school-master can be accommodated, the Indian council met and agreed, that if Mr. R. boarded there, they would not send any of their children to school, nor hear him preach. He spent four days in endeavouring to reconcile them, but in vain. Finding that he could be of no service to them, according to his instructions he left them. He was ten days on this Indian mission, during which time he preached 3 sermons, and visited 20 families. Discouraging as this last effort of the Society, in behalf of that wretched people, may appear, the Committee, believing that the principal cause of its failure was incidental and temporary, have not abandoned the hope of ultimate success. A more favourable opening for the renewal of the mission may hereafter be found. In the mean time, consultations with our respected friends in Rhode-Island are continued; and it is recommended to the Society to continue their attention to a people which do not less need their compassionate assistance for having apparently forfeited their claim to it.

(*To be continued.*)

Extracts from the Appendix to the Fourth Report of the Board of Trustees of the Society for the support of the Gospel among the poor, in the city of New-York.

(*Continued.*)

STATE PRISON. *J—n H—d, aged 24.*

June 12.—This young person was very ill of the typhus fever, and little expectation of his recovery; he was very sensible of his situation, and with much anguish lamented the errors of his life. The recollection of his pious parents who doted upon him, added keenness to his sorrow. I endeavoured to impress his mind with a sense of his general depravity and guilt in the sight of his offended God; and at the same time opened to him the necessity of an interest in the rich and full salvation of his soul, through the death

and intercession of the Lord Jesus. On which he deeply sighed, and expressed his apprehension that his case was too desperate, and too far gone to admit relief. On his request I prayed for him.

14.—He was greatly depressed, and said, "Since my confinement, I have been very thoughtless of my future state, and of my accountability to God. I have read only such books as were likely to divert my mind from the gloom of this place; but now I wish I had read my Bible, it would have been better for me. My conscience accuses. I am more wretched in mind than in body. O how have I neglected my early education, and how distracted would my parents be if they knew I was about to die in my sins!" I now directed him to Jesus, *the friend that sticketh closer than a brother;* and who was able to save both his body and his soul. He replied, I "know that Christ is the way, the truth and the life; but then he is not so to me. and I fear he never will be so." This gave me the pleasing opportunity of describing to him the tender mercy and compassion of the blessed Jesus; and assured him that there had been no instance, or ever would be, that Christ would in any wise cast out the penitent sinner who came unto him. I further instructed him concerning the office of the Holy Spirit, to give him faith and ability to lead him to Jesus, for the enjoyment of pardon and peace; and, that this work of the Spirit was as necessary to be produced *in him*, as the work of Christ was to atone for our sins. To encourage his prayer for this blessing, I assured him that God had promised *to give his Spirit to them that ask him.* "Then," said he, "I will pray for this Spirit, and I hope you will also pray for me."

Lord's Day, 21.—After morning service in the Chapel, H—d sent for me in haste. On entering his room, he said, "O sir, the physician has informed me that at most I cannot live more than two or three days. This I received as my death warrant: the shock however continued but a short time. God has visited me in mercy, and I really feel in my heart, that peace in the blood of my Saviour I would not exchange for all the gold in the world! I now want to tell you a little of my short life. My parents are pious, and hold a great deal of property; I am their only son, and they brought me up religiously, and gave me a good education. When I was about twenty they set me up in a good business, and I was foolish enough to take a man as a partner who deceived me and wasted my property. I was afraid to tell my parents, and at the pinch of the moment I committed that offence which brought me to this place of misery." After weeping abundantly, he then proceeded: "At the sad time of my sentence, my poor afflicted mother came to see me. The sight of my misery overcame her, she fainted and fell upon my chains. Under the recollection of these troubles, if I die, do let my parents know that I ask their forgiveness, and that I depart this world in possession of pardon and peace in my blessed Saviour. The fear of death is gone; his terrors do not make me afraid." Perceiving this exertion too much for him, I offered prayer and retired, not expecting to see him again in this vale of tears.

July 1.—Inquiring if J. H. was dead, was happy on being informed that his fever, beyond all expectation, had taken a favourable turn. He stretched out his hand for me to embrace it. "I feel," said he, "like a new man in a new world; I attribute this relief to God only; for the physicians had given me over. O that my life may be devoted to my Saviour! When my dear parents hear of this, it will be a balm to their troubled hearts. I am now breaking out full of sores, so that I can hardly turn in my bed; but O! what are these when compared to my sins, and to the great mercy of my God. Now, sir, let me once more thank you for your attention to me, and do once more pray for me and my parents.

The health of this young man was happily restored. I afterwards conversed with him frequently, and he maintained a lively hope in the Lord Jesus. His conduct was so exemplary that, in some months after, he received his pardon, and returned to the embraces of his parents.

N—cy W——n, born in Wales, aged 37 years.

This unfortunate woman has been gradually declining for some time, and appeared much concerned for the salvation of her soul. She is the mother of three fatherless children. I have attempted to instruct her mind in the knowledge of the Lord Jesus; and have reason to believe that God has looked upon her in mercy. To-day I asked her of her health; to which she replied, "I am getting weaker every day, my end cannot be far off." Inquiring the state of her mind, she said, "It pleases God to give me resignation to his holy will; I have been a great sinner, but the Lord Jesus gives me to look to himself as my Saviour. My comforts are very great, and bear me up under my misfortunes. I seldom speak to the women around me, unless I want something; but though my lips are silent, my heart is all the time speaking to God for more of his presence and his heavenly grace. I am content to wear out this poor body, because Christ is the Saviour of my soul, and I trust he will soon take me away to himself, and that is all I want. I wish you would read to me the eighth chapter of Romans, for my eyes begin to grow dim; the word of God refreshes me; I hope you will not forget me when you pray in the Hall."

Lord's day, 20.—After sermon in the Chapel, went below stairs to visit N. W. After I had prayed with her, she said, "Mr. S. though I am here confined in prison, it is a great comfort that God does not shut himself from me. In the middle of last night, when the women were asleep, my Saviour was giving me more satisfaction in my soul than I ever had before; and all this day I have been trying to praise him for his goodness to me."

Thursday, 24.—This woman was so low as to require a person to hold her head while she spake to me. "Mr. S. I am going as fast as I can. It will not be long. I have hope in my blessed Saviour. He will not leave me. Do, sir, read to me the eighth chapter of Romans again." After having distinctly read it, I asked

her which part she liked best? She replied, "the whole of it; it is all very precious to me, and I hope it will be more so." I then selected some parts of this chapter, and explained them in application to her case, which appeared gratifying to her mind. I then offered prayer; and, when praying for her three children, she heaved a deep-toned sigh, which sensibly affected every one present. Some time after, this woman sent for Mr. R. the head keeper, on the subject of the interment of her body and other concerns. He asked her if she felt comfortable in her mind? She replied, "I do measurably so, and for which I am very thankful." This to Mr. R. was more pleasing than would have been expressions of greater confidence. She then returned him thanks for the indulgence she had received in her illness.

Thursday, 31.—Death fast approaching this woman. Though her speech was nearly gone, she whispered to me, "I have had a great treat; I have seen two of my children for the last time. God is with me, and my heart is towards him the whole time. I long to depart; still I wish not to be impatient, but to wait the Lord's time, which will be best for me." After reading to her the 23d Psalm, I prayed with her and left her.

Friday, September 1.—This woman died. On inquiring of the women in the ward, was informed that she was happily composed in her Lord. One of the women offered to read to her, to which she replied, "do not disturb me; I shall soon go; I feed on the eighth of Romans, it suits my case." Presently after she closed her eyes in death.

Thursday, 7.—Thought it a duty at this visit to give a sermon to the females on the death of N—y W—n, from Matthew, xxiv. 44. *Be ye also ready.*

J—n J—s.

November 1.—Perceiving this prisoner in his bed, apparently very ill, I tenderly addressed him on the importance of his enjoying a sense of mercy from his offended God. "However that may be," he replied, "it is too late for me; I have been the most hardened daring sinner in this prison, and my heart is harder than a stone." He did not appear pleased with my inquiry, much less pleased with my visit, and refused my praying for him, saying, "it was too troublesome."

Next time, I felt more interested for this miserable sinner; I took a seat by his side, and again inquired the state of his mind. In addition to what he had said before, he confessed the enormity of his life and conduct, saying, "that he knew he must die; that God would not grant him favour, and that he justly deserved the lowest hell." Instead of giving him immediate encouragement, I endeavoured to second his conviction, and more strongly to alarm his fears, lest his impressions should be insincere; I therefore stated to him the enormity of sin against his holy and just God; and that he had, indeed, reason to fear how soon his awful situation should be exchanged for that which would admit of no hope. But, even this appeared to make no impression on his mind. I then

opened unto him the unbounded and free mercy of God in Christ to the chief of sinners; and instanced this in the case of many recorded in the Bible; and added my wish that he might be a partaker of that grace before he died. At this a solitary tear darted from his eyes; I asked if I should pray for him, to which he replied, "if you please."

J. told me he thought he might perhaps live two or three weeks. This gave me the opportunity of asking if he had any different feelings in his own mind? He said he did not perceive any, except it were, that his heart appeared to him more hard and wicked, as more abominable than any of the sons of men. From this confession I cited Ezekiel, xxxvi. 26*, and said, If men did not feel the stony heart, this promise of God would not to them be desirable. But the greater sense of the hardness of heart would lead them to pray for the accomplishment of the promise for God to grant them this new heart of flesh, which possesses so much tenderness, sensibility, and love to a suffering Saviour. He replied, this is new to me, and I wish I had it; but it is all over with me." He then shed tears in such profusion that I thought most proper to conclude in prayer.

Made an extra visit to the prison to see J. Approaching his bed he said, "how welcome you come; though I am a miserable sinner, I love to hear those speak that love the Saviour." I asked him how he felt his mind and heart. He replied, "I can hardly tell you; I am wasting away; I have little flesh left. Last night I prayed a great deal, and I want to feel in my soul some evidence of God's mercy; but I do not.

Last visit to J. he said, "I feel different to what I ever expected." I asked him if, as a sinner, he could give himself to the Lord Jesus, for pardon and mercy from his offended God? He replied, "I did so last night, and I was all the time praying and praising God." I perceived his breath suddenly grew short. Some of the men came to his assistance. He died in about eight minutes. The alteration in this poor creature appeared to make some serious impressions upon many present.

"Who can save a wretch undone?
Who can melt a heart of stone!
None but grace, from Jesus sent,
Grace indeed, omnipotent!"

OBITUARY.

Some particulars respecting GEORGE PARK, *of* Kingsland, *who died December* 16*th*, 1815, *aged* 22 *years.*

THE first serious thoughts he was known to have concerning the state of his soul, as connected with the eternal world, were when about eleven years of age; they were in consequence of a discourse he heard in Kingsland Chapel, on God's breaking the rocky heart.

* A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

About that time, having neglected to prepare his lesson at school, he dreaded much his being called up to say it to the master, which feeling led him to think what he should do when called to appear before the judgment seat of Jesus Christ. This thought dwelt on his mind ever after.

One pleasing trait in his youthful character, mentioned by his friends, is what cannot be said of all the youth in the present day, that in the whole course of his life he was not known either to swear, or lie, or take the name of God in vain.

About five years ago he was much impressed by a sermon on a Lord's day evening, at Kingsland, on Moses lifting up the serpent in the wilderness,—when he said he felt that he was poisoned by sin, became very unhappy, and wept much.

After this he went to reside in London, where he attended the ministry of Mr. Fletcher. The Bible became his constant companion, and from his remarks on many parts of it when his father used to call on him, he appeared to derive profit and pleasure from the perusal of it, and from private prayer to God. Indeed at that time he confessed that he had never been happy before.

For some time he seemed, (as the Apostle expresses it,) to run well, but afterwards there commenced a backsliding in heart from the ways of God. He began to entertain the thought that so much prayer, reading, and attendance on the preaching of the gospel was not necessary, as surely God would not destroy him, after having favoured him with such experience of his goodness.

This temptation did much harm to his soul, in consequence of his sinfully yielding to it.—Though he never totally abandoned the hearing of the gospel, yet he did not hear it with that interest, and that application of it to himself, which he had formerly.

He not only lost his relish for the preaching of the word, but also for the reading of it, which increased to such a dislike, that he could not bear the sight of a Bible. This awful and dangerous state of mind continued for a considerable time after the disease had taken hold of him, which terminated in his death.

He lost his reverence for the Lord's day, part of which he would spend walking with the gay and the giddy in St. James's, or in Hyde Park. On one of these occasions his mind was filled with horror from the reflection, that while he was spending his Sabbath in idleness and vanity, his family were listening to the gospel in Kingsland Chapel. In these very Parks during the feats performed in honour of Peace, &c. his constitution received a shock which it never recovered. The wages of sin is often temporal death, even where the soul is saved through the grace and tender mercy of the Lord.

Feeling himself unwell about fifteen months age, he expressed a desire to be taken home to his father's house, especially because he wished to get free from the snares of London. Accordingly he returned to Kingsland, and attended the worship of God with the family. Sometimes, after the morning services, he would say, "There is yet hope for me—my case has been described."

During his illness, especially after he was confined to the house, he was much exercised about the state of his soul; and had many fears concerning his salvation, and offered up many prayers to God for pardon. He confessed that he had been a backslider—that he had sinned against conviction and knowledge, and that he could not bear to hear the Bible read to him. In reference to this feeling he said, one day, having his eyes fixed on a Bible that was near him, 'Oh! thou sweet companion; once I had pleasure in reading thee.' But though he continued praying for pardon, he expressed his fear that God would not answer his prayers. Frequently have I heard him say, about that time, that he believed all was truth in the Bible, that there was no other way to be saved but by Jesus Christ; but he could not take comfort from it, which he acknowledged was owing to unbelief, and this filled him with distress of soul.

More than a month before his death, his mind was particularly affected and comforted by considering Psalm 42, 11. "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, &c."

Two lines of a hymn also, sung at worship, affected him.—

"Weary of wandering from my God,
"And now made willing to return."

After this he drew to his Bible, became more attached to it, took it into the bed with him, and perused it with much earnestness.

Soon did he renounce all dependance on, or looking to any supposed righteousness of his own, and said he could only pray the Publican's prayer, "God be merciful to me a sinner." "Jesus has wrought out a righteousness for me. I now see that sin is a great evil; but the mercy of God is greater than all. Jesus has done great things for poor sinners. I hope the justice of God is on my side, for Jesus Christ has satisfied the justice of God."

His mind was much affected by the wonderful grace of God displayed in that Scripture, Isaiah i. 18. "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

December 7th. His father inquired respecting the state of his mind. He replied, "I leave all to the Lord, and I am looking where dying Stephen looked; to the Lord."

Next day, (Dec. 8th,) he said with cheerfulness—"I have been home to-day—saying he had found much comfort in prayer, adding, who can doubt more of his mercy?"

10th. Christ, said he, is a Saviour for the poor, the needy, and the guilty; he suits me, for I am poor, needy, and guilty. Adding, I should like to die this moment, and be with him.

13th. He said, "I am quite resigned to go this moment—I cast my soul on Jesus." His sister happening to say to him, poor thing! feeling for his trouble. "Poor!" replied he, "I am rich, I am rich! When I am gone, do not weep, but rejoice." He then exhorted her and all his brothers and sisters to make sure work for heaven.

A letter having been received from his missionary sister at Ceylon, in the East-Indies, wherein she states, that her first religious impressions arose from her father's reading the 9th Psalm at family worship, where it is said, that "the wicked shall be turned into hell, and all the people that forget God." And she recommended to her father to persevere in reading the Scriptures at family worship. On hearing this, he said with a loud voice—"I say, Go on father, I have got good by it also; and I have more brothers and sisters to be brought to heaven." After which he thanked his father for what he had seen and heard in family worship.

On the 14th, he had a hard struggle for breath, which made all around him weep; to whom he said, "Weep not! I am at home:" And spreading out his hands, exclaimed, "Lord Jesus, receive my spirit;" when all thought he was gone, but he soon revived, and seemed very happy.

On a friend observing to him, that same evening, that God was faithful to his promises, he remarked with a smile, "I have proved him to be so!"

He had many struggles in his mind respecting the equality of the Son with the Father; but the saying of Christ, "I and the Father are one," removed all his doubts.

A short time before his death, he dictated a letter to his brother, who was in the English Army at Paris; it is full of exhortations respecting the value of the soul, and the urgent necessity of attending to its salvation.

On the 16th he revived a little, when a friend present said, that he might get better yet; he significantly shook his head, and said, "he wished to be in heaven." In half an hour the agonies of death seized him; he called for his father, held his hand, and died without a struggle or a groan—his poor frame being completely exhausted.

From this account we find that the life of George Park was very short; but the life of many a reader of it may be still shorter. From his case it may be seen how extremely dangerous it is to be from under a parent's eye, especially in such a city as London, where the young are surrounded by many snares. For a youth to be placed under a master who will watch over his conduct out of doors as well as at home, is a great mercy to him, and would not be viewed as a hardship were he aware of its importance.

Time on earth is very short and very precious, and should never be wasted in idleness or folly. The Bible teaches how to spend it properly and profitably; wherefore we should search the Scriptures with the same earnestness, diligence, anxiety, and perseverance, as men would a field that contained hidden treasures, which should belong to the finder.

The only happy life proceeds from enjoying the favour of God through Jesus Christ; and the happy death exclusively belongs to the friends of God, whose trust for every blessing is in his Son, who died for sinners and rose again.

Youth's Mag.

REVIVAL OF RELIGION.

To the Editor of the Christian Herald.

NEWARK, (N. J.) 3d March, 1817.

DEAR SIR,

NOT to disappoint the expectation conveyed in No. 20 of the Herald, of a more particular account of the revival of religion in the congregation under the ministry of the Rev. Dr. Richards, in this town, and which is now spreading itself in other societies; I venture to furnish a brief statement of some of the more interesting facts and circumstances connected with this joyful event.

It was a time of general and unusual declension, when the arm of the Lord was first revealed, and a glorious light from heaven shone round about us. The fire upon the Christian altar had not wholly ceased, but the flame was feeble and obscure, and had often threatened to expire. Prayer meetings were kept up, but for the most part thinly attended; and seldom could a solitary individual be found, who was inquiring the way to Zion. The wise and the foolish were slumbering together. But HE who works for his own great name, looked down and pitied; and, at a time when human expectations were low, and when few could be found to weep over the desolations of Zion, some tokens for good began to be discovered. As early as about the middle of December, it was known that several young men were under very serious impressions. A few of these cases had been of five or six weeks standing; but, except in one or two instances, the fact had been carefully concealed in their own bosoms. Nearly at the same time an unusual spirit of prayer was felt by some of the Lord's people, who had had no communication with each other, and by some who had no knowledge of any awakening among the secure. Their hearts were greatly moved at the low state of religion, and they could not forbear to cry, with unceasing importunity, "*Help, Lord! for the godly man ceaseth, for the faithful fail from among the children of men.*" Their minds were wonderfully turned off from creatures, and made to fix on God alone; and so great were their desires that the Lord would appear in his glory to build up Zion, that they were made to agonize at the foot of his throne, and to wrestle as Jacob did when he entreated for the life of the mother and the children.

Amongst their most early and solemn petitions, was, that the Lord would awaken his slumbering church, convince them of their awful backslidings, and cause them humbly and sincerely to return unto him, that, with united heart, they might supplicate the outpouring of the Spirit, and a revival of his work.—How certain is it that God hath not said to the seed of Jacob, "*Seek ye me in vain!*"

On the evening of the 19th December, at a stated prayer meeting, the first public and visible token of the Lord's special presence was witnessed among us. This meeting had been established for more than three years, and, though in a place quite central to the congregation, it had often happened that not more than 20 or 30

persons attended; but on this evening, from some secret impulse, perhaps, on the minds of the people, not less than 200 persons were present. On this occasion, the 7th chapter of the 1st book of Samuel was read, and the attention of the audience directed to the conduct of Israel when they lamented after the Lord on the plains of Mizpeh, and to the counsel given them by Samuel.—It was a solemn and melting time: professors of religion were made to weep over their own backsliding, and earnestly to implore the Divine mercy; and others were excited to inquire *what they should do to be saved?*

The Lord's day following will long be remembered by some, as a season of more than ordinary interest in God's house. The Christian was awakened from his long night of slumber, and the secure sinner made to tremble while he contemplated the vast concerns of an approaching eternity.

These impressions were imperceptibly and gradually extended; and, when the New Year opened, such an anxious desire was felt on the part of the Lord's people to humble themselves for their sins, that the following Thursday was set apart in the congregation, as a day of fasting, humiliation, and prayer. The former part of the day was spent in the closet; and, at 2 in the afternoon, the congregation assembled in the house of God, to mingle their tears and pour out their supplications together. It was a favoured season; many a heart was broken, and He, who never refuses to listen to the cry of the humble, lent a gracious ear to the supplications of his church. Not a few date their first religious impressions on that day; and, at the same time, others found joy and peace in believing.

From this period the work has rapidly spread, and is now become general in the congregation, and extends more or less into all parts of the town, particularly in the Baptist society.

Scarcely a day passes us, without witnessing the song of praise from the lips of some new-born soul.

I cannot speak with certainty as to the number of the awakened, but I do not feel the smallest hesitation in pronouncing it to exceed 300; more than one hundred of whom have obtained a hope that they have passed from death unto life. Time only can determine as to the genuineness of this work; but the view at present is amazing, and it appears to be a work of great power. Convictions in many cases are deep and pungent, and often succeeded by extraordinary light and peace. Among those who are comforted, some have their hearts filled with love in contemplating the work and character of Christ, and are enabled cheerfully to commit their everlasting interests into his hands.

This solemn work has been attended with much feeling, at the same time that it has been free from any lively agitation, noise, or disorder; more than the ordinary exercises experienced in the momentous change of passing from death unto life. It has extended more or less to all ages and conditions; and men of the stoutest hearts and proudest spirits have, like the stubborn and lofty oak of

the forest, been compelled to yield to its power, and bend to the mighty rushing wind. Many heads of families are the joyful subjects of this power; but the greater number are in the morning of life, and some even from 10 to 15 years of age.

The people of colour also, on this occasion, have been remembered by the great Head of the Church; and more particularly those who have attended for instruction in the Sunday School.—What encouragement does this fact furnish to teachers and patrons of these highly beneficial and interesting institutions; and what delight and pious gratitude must the reflection occasion, that HE who gave himself a ransom for all, to be testified in due time, has brought, as we humbly trust, a number of this poor, and neglected, and suffering people to experience the riches of his grace! and it will be seen, in the light of eternity, whether or no their benevolent exertions have been blessed as a mean in accomplishing this happy end.

During the progress of this revival, much quickening and consolation has been imparted to Christians, though for the most part not until they had been the subjects of great searching of heart, and deep humiliation before God. It has been an occurrence not unfrequent among professors, and particularly in the early part of the blessed work, to lose a sense of God's favour, and even to relinquish their hopes. They were smitten with such a conviction of their awful departure from God, that they could not think it possible that they had ever known the Lord in truth. But, with few exceptions, after a season of darkness and conflict, they have regained their hopes, accompanied with a new and peculiar delight in God's service, and with renewed zeal for the honour of his cause.

We have no reason to think that there is any suspension of the Divine influences; but that, on the contrary, the blessed dews of heaven are still descending upon us.

If the Lord spares me, and the work advances, I may acquaint you with further particulars, as circumstances may arise, and opportunity occur.

NEW BIBLE SOCIETY.

"*The Hillsborough County Bible and Charitable Society*," (N. H.) was formed the 11th February, 1817. Its object is fourfold—"The distribution of the sacred Scriptures—The education of pious and indigent young men for the Gospel ministry—The support of missions in the State and County—and the support of foreign missions." "The Officers of the Society shall be a President, three Vice-Presidents, Secretary, Treasurer, and Auditor, chosen by ballot; who shall be a Board of Directors, to manage the concerns of the Society; five of whom shall constitute a quorum." "The Society shall hold an annual meeting, on the first Wednesday of September, at Amherst and Hopkinton, alternately."—"The Board shall aid the New-Hampshire Bible Society in the distribution of Bibles and Testaments among the needy and destitute in the County."

THE

CHRISTIAN HERALD.

VOL. II.] *Saturday, March* 15, 1817. [No. 25.

BAPTIST MISSION IN INDIA.

From the Baptist Magazine, (London.)

We extract the following pleasing testimony to the character and conduct of one of our missionaries in the East, from an interesting work, entitled, "Sketches of India," just published by Messrs. Black and Co. and which is currently ascribed to a gentleman of no less eminence than Dr. Ainslie.

"During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist missionary, (Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from an Hindostanee translation of the scriptures read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands.—From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live for ever!'

"Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair. What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their at-

tendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

Letters have recently been received from India. The following is a brief outline of their contents:

At Gomalty, the station has sustained a loss, by the somewhat sudden death of Manika Chund, a valuable native brother; Krishna, always indefatigable, is gone thither to supply his place. Mr. W. Carey, and his native assistants, are proceeding with their accustomed diligence and hopeful success, at Cutwa, and various places in its neighbourhood.

Similar accounts, varied by interesting details of incessant labour, are furnished from Jessore and Berhampore.

The churches at Serampore and Calcutta, are favoured with considerable additions. Much good appears likely to result in the latter city, from the appointment of brethren Lawson and Eustace Carey to the joint pastoral office there. They appear to have entered on their labours with the determination and zeal so desirable in the ministers of Christ. Brother Yates, who, while in England, evinced remarkable skill and aptitude in the acquisition of languages, is proceeding, under the immediate direction of Dr. Carey, in pursuit of these studies, and is already of considerable service in forwarding the great business of the translations.

Brother Smith preaches to crowds of attentive hearers in different parts of Calcutta. The Sheiks in this city were greatly delighted at receiving the gospels in their Gooro-mookhee dialect, putting their books on their heads, and uttering aloud their joy at the gift. Kebuk-rama is indefatigable as an itinerant in his own village; where Roop-dasa, a police-officer, and his family, have avowed their reception of the gospel.

A pleasing instance of the effect of the instruction of youth in their schools, occurs in a letter from Tarachund, to brother Ward, dated Vansvariya, 29th June:—"I thank God that some of the school-boys are so well acquainted with the Christian religion, that they overturn every word of the idolaters who visit the school, and explain the word of the Lord almost as well as Christians themselves; which makes me to believe their conversion to be near. They also discourse at home about religion, and read the Bible on sabbath and other days. Those that hear them, declare, that this is the true religion, and ought to be obeyed." The zeal of this worthy brother has induced him to compose a number of Bengalee hymns, which are to be printed. "At the same time," he adds, "I hope you will pray to God, that, by his blessing, these hymns may be spread all over Bengal, and attract the hearts of the hearers toward our Saviour Jesus Christ. Amen."

Mr. De Bruyn appears to have been made useful, in a variety of instances, among the Mugs, at Chitagong, and its vicinity. At his first "attempt to visit them, these uncivilized people ran up the mountains; however, one of them returned, and after hearing that they had brought them books, and were desirous of making known good news to them, the people took courage, and came round them; when the gospel was read, they acknowledged that they were in a bad way, and that the words were good: they accepted of fourteen books."

At Silhet, several persons are waiting for baptism. By a letter from brethren Du Sylva and Bhagvat, "We learn that they had visited Hircumbu, (a small independent state,) and had conversed with numbers of the inhabitants respecting the gospel. The daughter of Rajah Govinda chundra, say they heard of our arrival, and wished to hear the word; we went, and explained the gospel doctrines to her, with which she seemed much pleased, and detained us six days, during which time she read the word with us, and helped us various ways. At our departure, she expressed the highest pleasure, and told us we were the servants of the true God, and invited us to come every month, and stay two or three days, that she might well understand the Christian doctrine."

A pleasing work of grace has been going on at Digah, and its neighbourhood, principally among the British soldiers, though not confined to them. On this subject, a correspondent of the missionaries observes, as follows: "There is in the progress of religion in India, the same appearance as in Europe, a gradual descent of divine influence, like the gentle dew on the tender grass; a daily increasing number of people in different parts of the country, in the civil service, are evidently friends of the gospel; in the army this attachment is more generally decided, and though the work goes on (comparatively) but slowly among the Heathen, this can be accounted for from the great resistance made by the civil and religious prejudices of this people."

Mr. Thompson is continuing, with all his former assiduity, to labour in the dissemination of the gospel, in the populous city of Patna. A pleasing instance of the attention excited by the scriptures, occurs in his journal:—"Two Pundits from the city wanted the Sungskrit Testament; not having it, I offered them the Pentateuch, but they said, 'Not this book, but another, in which there are many good things about Jesus Christ, and good words of his, for we have seen and read the book at Pundit Shookrugee's, in the city, at his recommendation; and when we wanted the book for ourselves, he refused, saying, he had obtained it with great difficulty, and told us to come to you.'"

A new station appears to have been formed at Guya, by a person of the name of Fowles, who had been baptized by Mr. Thompson, at Patna. He seems to enter into the work of the gospel with all his heart. "I preach to the Hindoos and Musselmen," says he, "almost every day, and am heard with much affection and attention; some of them weep, even like children, when I speak to

them of the sufferings and death of the Lord of glory; and the Saviour of sinners for the salvation of the elect.

Brother John Kerr has proceeded from Ferukabad to Dehli, the ancient capital of India. "Here," says he, "the word is heard with willingness and attention, much to our encouragement and astonishment, for we had heard that the word could not be preached in Dehli; but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in him, who has promised to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

DOMESTIC.

Extracts from the Appendix to the Fourth Report of the Board of Trustees of the Society for the support of the Gospel among the poor, in the city of New-York.

STATE PRISON. *Wm. B——d, aged* 37.

March 3.—After I had catechised the unfortunate youth in hall 5, passing through the middle hall, Mr. R. informed me that this man, then in the hall, had begged leave to speak with me. This man I had conversed with when recently in the hospital, though now restored. I told him that he might speak with the utmost freedom, and should hope to possess a sincere feeling in his favour. He then gave me the following information: "When I was young, I was in a place where there was a revival of religion; I thought I had some serious impressions concerning eternity; but, by mixing with gay company, these soon left me, and I fell into great snares. When I came here, I was so irritated that I was free to mix with those who were too much like myself. When I came into the hospital, and seeing so many sick and dying around me, I received the kind counsel you gave me. Since then, I think my mind is differently exercised. I know I want a Saviour; I refused connexions with my fellow prisoners who appeared to be pardoned; I have kept myself alone, and have not mentioned my case to any but yourself. I hope, sir, you will bear while I tell you how I am, I fear the impressions on my mind are not real; I have many thoughts which are so sinful that I abhor and detest them. I am, sir, in great distress, and I ask the favour of your advice." I then thought it my duty to tell him, that, whether his former impressions of mind were real or not, his present concern lay with Jesus Christ. You cannot, said I, know too much of the deceitfulness and wickedness of your own heart; do not be afraid to know the worst of yourself; the more sensible as a sinner, the more welcome to the Saviour. This promise suits your case, *Whosoever cometh unto me, I will in no wise cast out.* His promise cannot fail, he will never deny himself. After this and other encouragements, while remaining silent, he took out a handkerchief from his pocket to wipe away his tears. Having informed him that I should be pleased on my visit to receive any further communications from him, and giving him my best wishes, I embraced his hand and retired. It is, however, just, that I should add, that

Mr. R. gave me assurance that this man's conduct was very exemplary.

March 10.—I found B. in the hospital, sitting on the side of his bed reading the Bible. It appeared to me that he was hastening into a consumption. He said, "I find my mind is more easy, and I have great satisfaction in seeking salvation from the Lord through Jesus Christ, and have some hope that he will not cast me away. I have just been reading the Lord's prayer, and I think, sir, that a man in a state of nature cannot pray it; it belongs to disciples, such as have grace." I told him that it gave me satisfaction that he knew the difference between nature and grace, and I hoped that he would soon enjoy the comfort of knowing God as his father in Christ. I opened to him some of the petitions contained in that prayer, and naming this; "*Forgive us our trespasses, as we forgive them that trespass against us;*" he replied, "I am ready to ask forgiveness of all that I have ever injured, I have no malice to any one; I have no one to blame but myself; and I was justly sent here for my own sins."

24. To-day I had but a few minutes with this man; his health was materially better, and he was to leave the hospital and go to his work in the yard to-morrow. He informed me that his mind was much relieved, and hoped he should yet gain more satisfaction and evidence of God's grace to him. I gave him liberty to send for me whenever he should wish conversation, for which he was very thankful, and we parted.

April 21.—W. B. was again in the hospital. Asking him of the state of his mind, he replied, *I know that my Redeemer liveth:* which was the text on which I preached in the chapel last Sunday morning. I told him that it was a great thing to be confident in the Lord; he replied, "I know it, sir, but God has given me such confidence: I know that my Redeemer liveth, and therefore I live, and though worms destroy my body in the grave, I shall live with him for ever; I am resigned, and happy in my Redeemer."

This man lingered about a month, enjoyed much of the sensible presence of the Lord, and departed with that serene countenance few possess in their last moments.

ALMS-HOUSE. *A Drunkard reclaimed.*

February 3, 1816. A man about thirty years of age, extremely emaciated, called upon me this morning, and asked permission to communicate to me the painful state of his mind, and to receive my advice. After having assured him that he might indulge perfect freedom, he gave the following relation of himself:—

"I have been well educated, and was introduced as a clerk into a respectable compting house. More than this, I thought I enjoyed religion for some time; but I was decoyed into company of a contrary cast, and thereby induced to drink too freely. In the war I entered as a soldier, and had my station on Governor's Island, where greater temptations to strong drink soon made me worse. On the arrival of peace I was dismissed from the public service,

and procured a place as clerk, but was incapable of holding my station. Having neither money nor friends, I was obliged to take shelter in the Alms-House. While there I became subject to violent fits; still, at every opportunity I would get out, and raise every method to procure ardent spirits. At this time I really thought the devil had full possession of my body and soul; and, in the night, as well as in the day, I had the most terrifying representations before my eyes. One evening hearing the people in the ward say that they were going down stairs to attend your lecture, I ventured to go with them. Your discourse was *on the mercy and power of Christ to save sinners;* which exactly suited my case, and I went back to my room and prayed to the Lord to show pity upon my wretched soul and body. Since then I have been under a dreadful apprehension that I have committed the unpardonable sin against the Holy Ghost, and therefore shall not be forgiven."

Reflecting on this man's wretched case, I endeavoured to lay before him, from the word of God and reason, the dreadful nature and consequences of sin in general; and particularly that of the fatal evil of intemperance. I attacked the strong hold of this his besetting sin, as the cause of his misfortunes; stating to him, that if he lived and died in it, his future misery was inevitable, that God had branded this sin more than many others, because it was an abuse of his providential favours; it prostrated the rational powers, and turned the man into a state far below the brute creation, rendering him far more capable of greater crimes, and committing the most atrocious acts of outrage upon himself and others. I directed him to *the blood of Jesus Christ, which cleanseth from all sins;* for his encouragement and hope, I cited and explained to him, Micah vii. 16, 17. by which the man seemed much affected. I then directed him to Mark xix. 29. "This kind can come forth by nothing but by prayer and fasting." As to his apprehension that he had committed the unpardonable sin against the Holy Ghost, I assured him that it could not be true, if he dreaded the consequences, as all such persons were given up to hardness and blindness of heart: especially, if in his heart he could say with David in the 31st Psalm, "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." I then concluded by saying, that although few drunkards ever reclaimed themselves, and none when the habit was rooted; yet the grace of Christ was fully sufficient to do that for him which he could not accomplish for himself.

He not only acknowledged the justness of these remarks, but expressed his desire that God would look upon him in mercy, and restore his body and soul. After soliciting my prayers for him, he respectfully retired.

About two months after this I met the man in the street; he assured me that he had not tasted one drop of ardent spirits since he visited me, and that he hated it as poison; he had left the Alms-

House, and obtained a decent employment, and felt with gratitude the restoring mercy of his God and Saviour. Very recently I inquired of the person in whose house this man resides, and was happy on being informed that he is eminent for sobriety, virtue, and religion.

Extract from the First Report of the New-York Sunday School Union Society, for the year ending February, 1817.

Immediately after the organization of the Society, schools were established in different parts of the city, and multitudes of uneducated children and adults collected into them. The design was prosecuted with so much energy, that twenty-three schools were opened before the first Quarterly Meeting. These schools, conducted by about 50 Superintendents and 170 Teachers, comprised more than 2000 learners; of which number, about one tenth part were adults, and one fourth part people of colour.

In the three months preceding the second quarterly meeting, three new schools were instituted, and considerable additions were made to the number of teachers and learners.

Two more schools were formed before the termination of the third quarter, making 28 schools, including, at the last mentioned period, no less than 3000 scholars.

The reports received from the Managers of the schools, at these quarterly meetings, afforded most ample and gratifying evidences of the utility and importance of the undertaking; and particularly of the visible improvement witnessed in the personal appearance and the behaviour of the scholars, and of their rapid progress in the attainment of knowledge; nor were there wanting testimonies that several of them had, to appearance, been savingly benefited through the instrumentality of Sunday School instruction. In short, the beneficial effects of these institutions were shown to have been experienced by families and neighbourhoods, and to be notorious on the slightest observation of the streets, particularly on the Lord's day.

At the fourth quarterly meeting, which took place on the third day of the present month, it appeared that the number both of teachers and learners had been somewhat augmented, notwithstanding the inclemency of the season; and that much had been gained in point of regular and punctual attendance. The Reports were unanimous in testifying to the diligence of the learners, the interest with which they engaged in their tasks, the solicitude with which they listened to religious instruction, the salutary influence wrought on their dispositions and conduct, and the various happy effects of the schools upon children and parents. Not a few instances were specified of children having become hopefully pious in the schools, whose subsequent conduct had confirmed the favourable impressions entertained respecting them; and one or two, who have been taken from this world, manifested, in their last hours, a deep sense of religion and an humble confidence in the Saviour.

It should be observed of the children received into these schools, that a large proportion of them were never before favoured with any literary or religious instruction ; and those who had learned to read, for the most part, knew nothing of their moral obligations and duties. The wretched circumstances and deplorable ignorance of many of them, were such as might affect any heart. Could the Society look into the retreats of indigence and vice, from which numbers of scholars have been collected, no language employed to describe their situation would be thought extravagant. The offspring of parents who have themselve trod the paths of ignorance and depravation, they were nursed in the lap of irreligion, and educated by examples of iniquity. Yet, from the most hopeless abodes of immorality and want, the efforts of kindness and compassion have gathered many learners into the Sunday Schools, whose improvement in manners and appearance, in learning and temper, have frequently gained the commendation of their teachers.

On the other hand, a very considerable proportion of the children in these schools belong to industrious and reputable parents, who have repeatedly expressed their sense of the good effects of the institution, and tendered their thanks for the benefits conferred upon their families.

The influences and results produced by Sunday School instruction are every where the same, and they are the more conspicuous from the character and circumstances of those taught. To detail the instances of extraordinary improvement in knowledge, and of melioration in manners and temper, or of salutary impressions upon companions and relatives, which have occurred in the schools connected with this Union, would be inconsistent with the proper limits of a Report. But the Committee feel it incumbent on them to present some view of the economy of these schools, and of their relative advantages of usefulness.

Whatever may be the character or situation of the learners, the object of the Sunday School system is to impart a sound religious education ; to afford the best means of moral and religious improvement, accompanied by good examples and the strongest motives to sobriety, industry, and the formation of good habits. In a word, Sunday Schools are adapted to confer such an education as might be attained in pious and well regulated families, where the heart and the practice, the interests of this life and of that which is to come, are properly regarded. This object sufficiently indicates what must be the general character and dispositions of those who teach. The schools, generally, are assembled twice every Sunday, and opened by some religious exercises, of which singing, in which the scholars are taught to join, usually forms a part. The scholars are arranged in classes of 6 or 8 to a teacher, each teacher having the names and places of residence of those committed to his care. By a course of kind and affectionate treatment, the teacher gains the confidence and love of his pupils, while he becomes more deeply concerned for their welfare. They soon regard him as their friend ; they listen to his inculcations, respect his person

and examples, and display an ingenuous forwardness to meet his wishes. The lessons used in the schools, being those compiled for the London Sunday School Union, are happily suited to the object in view. They are expressed in Scripture language, and comprise sketches of sacred history, while they exhibit the precepts and promises of the Bible, and teach the personal and relative, as well as the moral and religious duties of men. To these, which are contained on sheets and in spelling books, succeed the Scriptures themselves, which are read and recited by the higher classes. The instructions which they receive are calculated to impress on the learners a deep sense of moral obligation and accountability. They are taught to reverence the day divinely set apart for religious purposes, and to associate with their regard for it those sentiments and feelings which always exert a powerful restraint upon human conduct. With the impressions which they may have gained in school they go to places of public worship, and once a month the children of many of the schools and their parents are met in the school room by a minister, with a particular view to their religious edification. Besides these attentions, the learners are frequently favoured at their dwellings with visits from the teachers, designed to promote their moral and social welfare. Here they are often found employed at their lessons, or reading to their untaught parents, and sometimes engaged in acts of devotion. By associating with those whom they respect and love, and by being governed and instructed at school, they become docile and affectionate at home. The parents soon take an interest in them which they never felt before. Pleased with the decent appearance which is required on their admission into school, as well as with their better conduct, their advancement in learning and the regard shown for them by others, they are generally disposed to co-operate in a work which so much affects the comfort and the hopes of themselves and their offspring.

Among the benefits of the Sunday School system, the Committee would be wanting in fidelity should they omit to notice those which relate to the teachers. The duties of their office are such as obviously tend to the improvement of their whole character; and especially, as they require the exercise of every good affection, they are suited to promote their spiritual interests, to assist their progress in the divine life, and to enlarge their capacity of usefulness and of happiness. Besides these effects upon those who entered the schools of this Union, under the influence of experimental piety, the Committee are bound, with gratitude and praise to God, to state, that consequences still more important have resulted to various other teachers, who, while endeavouring to explain to their pupils the doctrines and duties of religion, have been strongly impressed with their own need of divine illumination and forgiveness; and whose convictions and anxieties have issued in their hopeful conversion to the love of God, and the faith and obedience of the Gospel. Occurrences of this nature, familiar as they are in the

history of Sunday Schools, merit to be thankfully recorded, and had in lasting remembrance.

In pursuance of a measure suggested in the Constitution, the Committee, at an early period, appointed a number of gentlemen visitors of the schools; an office which the experience of foreign Sunday Schools had proved to be of much importance. With these gentlemen, several others have since been associated. The schools have been visited as regularly as circumstances would permit; and the Committee have reason to believe that material benefits have resulted from this service.

JUVENILE DEPARTMENT.

OBITUARY.

The dying exercises of Susannah Wright, late of Weekly, near Kettering, a child under 12 years of age, in a letter from her mother to the late Rev. A. Fuller.

Dear and honoured Sir,

It is with a mournful pleasure that I attempt to write a few of the exercises of my dear child, and with fear and trembling, as it is so near to myself, lest after all we should be mistaken in so important an affair as the salvation of an immortal soul! but I will endeavour to write this in the fear of the Lord, who knoweth all hearts.

The day after you visited her, which was, I think, on May the 14th, her disorder produced a very alarming effect, so that her life, to all appearance, could be but short; she seemed to be much affrighted, and I hope prayed to the Lord for a pardon of her sins, for the sake of Jesus Christ. Her father prayed with her, and after he had done, she said, 'I wish Mr. F. was here, I should like to see him.' I asked her whether she thought much of what you said when you were here; she said, 'Yes, I do think of one thing in particular, viz. That it was no small thing that brought down the Lord of life and glory into this world, to suffer and die. There must be something very offensive in the nature of sin against a Holy God.'

About a week after, she seemed more concerned about the state of her soul, and said to me, 'Oh! mother, I want——I want——' and made a pause; I said, my dear what do you want? She said, 'To be prepared for another and a better world.' I asked her whether she had no encouragement to hope that the Lord would have mercy upon her? She said 'I don't know.' I then reminded her of a passage of Scripture which she had often repeated, and which had been encouraging to her, viz.—Matthew xi. 28. "Come unto me all ye that are weary and heavy laden, and I will give you rest." And I added, that though we changed, yet the Lord changed not. She then repeated a part of the 119th Psalm.

O that the Lord would guide my ways,
To keep his statutes still:
O that my God would grant me grace,
To know and do his will.

The following hymn very much affected her:

Lord, teach a little child to pray,
Thy grace betimes impart,
And grant thy Holy Spirit may
Renew my infant heart.

A sinful creature I was born,
And from the womb I stray'd:
I must be wretched and forlorn,
Without thy mercy's aid.

But Christ can all my sins forgive,
And wash away their stain;
And fit my soul with him to live,
And in his kingdom reign.

To him let little children come,
For he hath said they may,
His bosom then shall be their home,
Their tears he'll wash away.

For all who early seek his face,
Shall early taste his love;
Jesus shall guide them by his grace,
To dwell with him above.

Sometimes she was very cheerful, considering the singular nature of her affliction, and would often say it was nothing to what she deserved, as a sinner against a Holy God: and often begged for patience to bear what the Lord's pleasure was towards her, which I think she had, to the astonishment of many who saw her, as she was scarcely ever heard to utter a murmuring word.

One evening, a few days after this, she broke out in an astonishing manner, in expressing the wonderful love of Christ, in coming into the world to die for poor lost sinners. 'Oh!' said she, 'I never saw such preciousness in a Saviour before as I do now, Oh! bless the Lord for such a Saviour, for now I see that I am a poor lost sinner!' She continued for some time exclaiming, 'Oh! the wonderful love of God, in providing such a suitable Saviour!' and then added,

'Now will I tell to sinners round,
What a dear Saviour I have found;
I'll point to thy redeeming blood,
And say, Behold the way to God.'

'Now,' said she, 'I hope I can bless the Lord for this affliction, and say with David, "It is good for me to have been afflicted." She spoke much of Christ, of his tenderness as a Shepherd, and gathering the lambs in his arms. She seemed to have enlarged views of the last judgment, and said, 'Oh! what a mercy will it be at the great day, when God shall come to judge the world, to hear him say, "Come ye blessed of my father;" but oh! what an awful sound to hear him say, "Depart ye cursed into everlasting fire;" Oh! that word "for ever, for ever," how dreadful! She then repeated the following lines:

When thou my righteous Judge shall come
To fetch thy ransom'd people home;
Shall I among them stand?
Shall such a worthless wretch as I,
Who sometimes am afraid to die;
Be found at thy right hand?

She would often desire her sisters to remember their Creator in the days of their youth. The vanity of worldly things, and their unsatisfying nature in a dying hour.

On Whit-Monday a friend came to see her, and asked her how she did. She replied, 'I want to praise the Lord, but cannot;' and then added,

'I would, but cannot sing;
I would, but cannot pray;
For Satan tempts me when I try,
And frights my soul away.'

But she seemed to be set at liberty, and spoke much within a few hours afterwards. Being visited by some young people, she warned them of the uncertainty of health and strength—'You,' said she, 'may soon be cut down and laid low upon a bed of affliction, as I am; and then what good will all these things do you.' To others who called to see her, she said it was a happy Whitsuntide to her, she hoped, for she felt very comfortable in her soul, and said she would not wish to get well again, lest she should sin against the Lord. 'I wished,' said she, 'to have seen Mr. F. once more, I could now talk to him better than I did before.' She continued that night very comfortable, and prayed to be made fit for another and a better world. She said,

'Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.'

She then repeated several passages of Scripture, and added, 'this I should like to have for my funeral text, "Having a desire to depart and be with Christ, which is far better." She often repeated a verse in the 17th Psalm:—

This life's a dream, an empty show!
But the bright world to which I go
Hath joys substantial and sincere;
When shall I wake and find me there?

'I now can bless the Lord for good parents,' said she, 'and for good instruction: I have often heard my father's instructions, and have been affected with them, and good sermons; but I fear, like many more, they have been too soon lost among the trifles of this vain world! but now I see the happiness of those who are delivered from it.'

For some days after this she said but little, only begged that she might have patience to wait the Lord's time, which she said was the best. I sometimes could not help weeping over her in her singular affliction, 'My dear mother,' she would say, 'do not grieve; "The Lord gave, and the Lord taketh away, and blessed be the name of the Lord."—I hope we shall meet in another and a better world, where there is neither sin nor sorrow.' A day or two afterwards she said, 'Mother, do you think I shall be found right at last?' and seemed to be fearful; I said yes my dear, I hope you will; I hope you desire to be made holy as well as happy. 'I hope I do,' said she, 'and trust the Lord will make me meet for himself.'

Though her affliction was very great and singular, yet we trust it was mixed with great and singular mercy to her soul.

On Saturday, 7th of June, in the evening, she prayed in an affecting manner, with a loud and audible voice, particularly and distinctly for us all; and afterwards death seemed fast approaching, and she became very restless, which continued till Tuesday

morning about two o'clock, when, with faltering lips and sweet affection, she bid us all farewell! and in about ten minutes departed, in the 12th year of her age, on the 16th of June, 1800.

REVIVAL OF RELIGION.

Extract of a Letter from the Pastor of the Church of Owasco, (N. Y.) to a friend in this City, dated January, 1817.

[Communicated for the Christian Herald.]

Before I proceed to give you an account of the blessed work among us, I will observe that, generally, my people have paid special attention to the external means, and at almost every administration of the Lord's Supper more or less have been added to the Church, and particularly in the congregation of Owasco. This refreshing from the Lord commenced soon after our sacramental season, about the middle of January, 1816, when seventeen persons were added to the Church in Owasco. This number was rather unexpected, and produced a more than ordinary excitement in old christians, who generally before this had lain in a state of spiritual torpor. Conferences were much better frequented, and I could observe a material change both in numbers and attention on the Sabbath. Nothing of importance occurred till in February, when I visited a few families in one corner of the congregation bordering on the Skaneateles lake, whom I had omitted in the fall. When on this tour, I heard of two or three young persons who had lately become very thoughtful. I preached in that neighbourhood in the evening, to a crowded house, and to an audience peculiarly attentive. From the consideration that there were a few under serious impressions, I concluded it was my duty to pay some particular attention to this part of the congregation, and I consequently appointed another lecture on the ensuing week, when I preached to a numerous assembly, many of whom appeared much affected. After divine service, I took an opportunity of conversing with a number, and to my astonishment found not less than thirty persons, (mostly young,) under the most pungent convictions. I appointed another lecture the next week at the same place, when I preached to a very thronged assembly, and almost every person present appeared to be in tears. This I considered a solemn meeting. After service, I took occasion to converse, and found some under the most awful apprehensions of their guilt and wretchedness, while others were rejoicing in the hope of the Gospel. This circumstance induced me to propose to my consistory the appointment of a meeting for the examination of such as felt the freedom of offering themselves for church-membership. By this time the flame had extended to other sections of the Society, and almost every day new cases occurred; conferences were unusually thronged; God's children were awake to their best interest; additional places for meeting were appointed, and generally crowded. It was determined by the consistory, that we should have an extra administration of the Lord's Supper on the first Sabbath in March. On the preceding Thursday we met for the

examination of those who might offer; when sixty-seven were examined and admitted. From the opportunity I had had of free conversation before this day, I knew of several who had obtained a comfortable hope, but had not offered themselves. The consistory agreed, that it would be proper to give these latter an opportunity of coming forward on Saturday after the preparation sermon was preached, when thirty-four persons more were admitted to church membership, making in the whole one hundred and one. As several young persons from the Sandbeach congregation were present at the examination, these returned home deeply affected. I will here observe, that this Society had generally remained in a state of spiritual stupor; but the news of the large accession to the church of Owasco, together with the impressions made on the minds of those before-mentioned, operated like an electrical shock; the flame spread with a rapidity unequalled by any thing I ever before witnessed. In the course of a few days there was scarcely a family in the neighbourhood, where there were not some, more or less, under serious impressions; and in some families, all who were not Church members were anxiously inquiring what they should do to be saved. Under existing circumstances, I concluded it was my imperious duty to pay particular attention to this part of my charge. Conferences were appointed for every evening in the week except Saturday evening. On these I was obliged to attend, and in the most of them to lecture. I appointed one evening in the week to meet for religious conversation in the neighbourhood. This meeting I found peculiarly serviceable. It had a happy tendency to give freedom to many, who were before backward to open the state of their minds; and many received not a little encouragement in hearing the state of others. My time was now wholly occupied in visiting from house to house, and attending upon those who came for instruction. For four weeks there was nothing attended to in my house of a worldly nature but what was absolutely necessary to keep soul and body together.

On the second Sabbath in May, was our sacramental Sabbath in the Sandbeach Church. The Thursday and Saturday preceding we appointed for examination, when seventy-one were admitted to the communion of said Church.

We will now return to the Owasco Congregation. By this time the work had spread through almost every section of the society. Whole neighbourhoods, in which there was not a house but there were more or less deeply impressed;—some, indeed, rejoicing in the free salvation of the Gospel, while others were crying out, 'What shall we do to be saved?' I am ready to believe there was not a sermon preached, but it had the happy tendency either of comforting or awakening some present. There was scarcely a day past but I heard of new cases. It truly appeared as if satan's kingdom was about to be wholly demolished among us.

The second Sabbath of July was the day for the commemoration of the Supper of our Lord in the Owasco Church; the Thursday previous we met for examination, when ninety-three persons

were admitted; but in consequence of my indisposition, the sacrament was deferred a fortnight longer. The Thursday preceding we examined and admitted thirty-seven more, making one hundred and forty, besides several by certificate. On the third Sabbath in October, we admitted in the Sandbeach Church, on examination, fourteen persons. On the third Sabbath in January, 1817, in the church of Owasco, we received nine. In the whole, in one year, we have added to our Churches 351. I have every reason to believe, there are a number more in each of those congregations, who are seriously inquiring the way to Zion, while there are others who have at times a comfortable hope. However, the work is evidently on the decline, yet I have reason to rejoice; the Churches are generally crowded and conferences well attended. It would gladden your heart to be present with us on a communion occasion, to see upwards of two hundred dear youth approaching the table of the Lord with evident tokens of deep humility and solemnity, highly appreciating, we trust, the worth of their precious souls. God the Spirit, in this refreshing from his presence, has operated differently on the minds of sinners from any thing I ever witnessed before. I think I may freely say, that in relation to three fourths of those who have been the subjects of this revival, the time between their first alarm, and their being set free in the liberty of God's children, has not exceeded two weeks; and respecting some, not more than half that time. One circumstance I think worthy of notice,—a conference was appointed; a man in the neighbourhood, who had previously spoken disrespectfully of the work, was with difficulty prevailed upon by his wife, (who is a woman of piety,) to attend this conference. During the singing of the last psalm, he was awakened to a sense of his deplorable state. This was on Thursday afternoon. On Friday morning, I called to see him, and a more distressed object can scarcely be conceived of. On Saturday morning, he was was as happy a person as I almost ever beheld, rejoicing in the government of God, and fully entering into God's plan of saving sinners through the meritorious righteousness of Jesus Christ.

Another instance of an aged sinner, threescore years and ten, whose days have been wholly occupied in accumulating wealth, was awakened to a sense of his danger by a sudden death in his family, and in the course of a few days, was made to rejoice in the glorious hope the Gospel presents.

The whole of this revival has been perfectly free from noise or an enthusiastic spirit; nay, while distress and anguish of heart was depicted in their countenances, they would strive to keep it concealed from others, till constrained to apply for direction.

In the commencement of this good work of the Lord among us, many aged Christians were led to doubt the genuine nature of the work, on account of the sudden transition of many from darkness to light, while others were ready to cast away their hope; thus, while it has had the happy tendency of convincing some, that the Almigh-

ty works like himself, it has proved a sifting time to others. It is with peculiar sensations of joy I notice, that few, very few, of those who have been the subjects of this revival but appear sensible of their utter unworthiness and inability, that by grace free and sovereign they are saved, and that not of themselves, it is the gift of God.

At least three fourths of those that have been added within the time before specified, are between the age of nine and twenty-five, and perhaps nearly an equal number of both sexes: I think I may venture to say, that in the Owasco congregation, which consists of nearly two hundred families, there are not twenty families in which there are not more or less praying persons, and there are several instances in both societies, where every branch of the family give evident tokens of a change of heart. Many of those young converts promise fair to be peculiarly useful to the Church of Christ. They manifest sincere humility, confident reliance on the all-sufficient merits of a risen Redeemer, and a heart glowing with the warmest affection to his cause and interest in the world. Upon the whole, of what our eyes have seen, our ears have heard, and our hands have handled, of the words of eternal life in this blessed accession to our churches, while we have the greatest cause of rejoicing, we have at the same time sufficient reason for the deepest humility and gratitude. May the great King and Head of the Church keep us empty, low, and dependent, that we may be filled with the fulness of God.

The doctrines I have endeavoured to bring to view since my settlement among this people, have been the sovereignty of God, embracing that of particular election; the total depravity of man, evidenced by the enmity of the human heart to God; and the complete indisposition of the mind to relish the free salvation of the gospel; the regeneration of the soul by the invincible operations of God the Spirit, consisting in a full submission of the heart to God as moral Governor of the world; saving faith in the Lord Jesus Christ, or a cordial acceptance of Him as the only way of recovery for lost, ruined man; entire dependence on the free grace of God in Christ, and a walk and conversation corresponding with the holy religion of Him who came to redeem us from all iniquity, that we should be holy and blameless before him in love.

These doctrines, I trust, have been singularly owned and blest with us; and I moreover believe that these are the only doctrines that will tend to stain the pride of all human glory, cause the sinner to take his proper place, and give all the glory to Father, Son, and Holy Ghost.

COANROD TEN EYCK.

NEW BIBLE SOCIETIES.

The Meadville B. S. (in Frederick county, Vir.); *The Broome County B.S.* (New-York); and the *Branch B. S. of New Bedford*, (Mass.) all recently formed, have declared themselves *auxiliary to the American Bible Society.*

THE

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BIBLE AND MISSIONARY INTELLIGENCE.

We have lately received from our correspondents in Great Britain several recent publications and manuscript papers, from which we shall extract some interesting matter for our present and future numbers. A late letter, received by a friend in Scotland, from the Rev. J. Paterson, at St. Petersburg, mentions the establishment of A BRANCH BIBLE SOCIETY at the principal *naval* station of Russia. This communication, we trust, will not be unacceptable at a time when our merchants and mariners are engaged in founding in this place an Institution, which, like that in Cronstadt, promises the most extensive usefulness to the interesting class of people for whose benefit it is chiefly designed. Seafaring men, in general, have little opportunity to obtain religious instruction, being deprived of the advantages of stated ministrations of the preached gospel, the ordinance instituted by Christ as the great means of calling sinners from darkness to light, and building up his people in faith and holiness. It is therefore highly desirable that they should be abundantly supplied with the *written word*, which is given by its Divine Author, as *a lamp unto our feet, and a light unto our paths.*

The letter above mentioned, after some observations of a private nature, thus proceeds:

You will no doubt feel much interested in being informed, that a Bible Society has been established in Cronstadt. This took place last Tuesday. His excellency Mr. Papoff and myself were present from the Committee here. I never witnessed a more interesting scene. Above 200 were assembled, of which, above two-thirds were naval officers. Con. Admiral *Rosotkoff was chosen President. The Committee consists of a Russian, a Catholic, a Lutheran, and an English clergyman, a doctor of medicine, 4 naval officers, 2 vice-consuls, and 2 members of the Custom-house. At one time I should have thought that Cronstadt would have been the last place in Russia at which a Bible Society would have been established, but with God all things are possible. I have seldom witnessed a better spirit than on this occasion; the deepest atten-

* The name cannot be correctly decyphered.

tion reigned during the excellent addresses which were delivered by the President and Secretary, and my friend Papof. When it came to subscription, all pressed forward with an eagerness which showed that they were in earnest. The members of the Committee are most excellent men, full of zeal. I expect much from this society; they have it in their power to do much in distributing the sacred Scriptures in almost all languages. I hope many a ship will carry with them from Cronstadt the treasure of great price, wherewith to enlighten the countries to which they belong, or which they may visit. It is some months since a friend began to distribute the sacred Scriptures in that place, and we have already heard much of the good effects produced by them. Thus we have a door opened for the navy of Russia, and I expect the day is near when we shall have *Marine Bible Societies* also. God is doing great things for Russia, and in Russia.

Your sincere friend,

JOHN PATERSON.

MISSIONS IN AFRICA.

Extracts of letters from Mr. Read.

Bethelsdorp, Aug. 7, 1816.

Unforeseen difficulties have hitherto detained me. I am now on the point of departure for Latakoo. Two waggons are already sent off, and four more are ready.

Our friends will recollect, that the brethren at Griqua Town were about to visit Latakoo, and I am sorry to say, that from letters received, it appears that affairs wear an unfavourable aspect, not only there, but also at Makoon's Krall. You will however see, from our good Cupido's letter (an extract from which I enclose), that he and Brother Corner were about to proceed to the latter place.

Perhaps the patience of our friends in England must be tried, as well as that of the Missionaries. I always considered the mission to Latakoo as a very serious undertaking. The man that goes there must carry his life in his hand; for there the devil reigns without control, and to cast him out requires nothing less than power divine. Had the brethren waited awhile, Mr. Anderson would have accompanied them, and perhaps have staid with them till my arrival. However, the information has not damped my spirits; but I long to be on the way, as does the little pious company who are going with me.

I am now about to depart, with 18 men and 6 women, all members of our church, and some of them very zealous. The letter of Cupido will be interesting; if I have the faith and confidence that he possesses, I shall not fear to attempt to erect the standard of the cross at Latakoo.

Extract from Mr Read's Letter.

I have received a pleasing account from Caledon. The church there has 60 members, and there are now many candidates for

baptism. They have had a good harvest, and collected, in the last year, 80 rix dollars for the poor.

Brother Ulbricht is anxious to proceed to Caffre-land, and the Landrost seems much pleased with it, as he is so well acquainted with their customs, &c.

Government has taken a large farm behind Brainty's Hoogte, and called it Somerset. This will become a village or town. Brother Samson, who was one of our first scholars at Graaff Reynet, and who has acted as an elder for the last two years, has accepted an invitation from the officer who presides, to become a Missionary to it. He has good talents for preaching: he preaches here (at Bethelsdorp) occasionally, but generally in the Hottentot language. I trust he will be useful.

Extract from the Letter of Cupido, (the Hottentot Preacher,) translated.

"I now go to Makoon's Krall. I have prayed to the Lord Jesus, and he has answered me; now I am satisfied, and I go with Brother Corner to Makoon's Krall. I have met with difficulties so great, that sometimes my body could scarcely sustain them; and when this is the case, then comes my Lord Jesus Christ, as a father of mercy. And O how faithful is my Jesus then! Infinitely great is his faithfulness, which he daily shows to me, and his love is infinitely great, and his mercy! I am not able to describe how he bears all my burdens, so that I care for nothing; for he is my father, my surety, my refuge! O how lovely is the Lord Jesus Christ to so poor a creature as I am!

"We should have been away to Makoon's Krall, but we could get no provisions; we are also in great want of powder and lead; but I cast all my care on the Lord Jesus.

"My kind love to all the little children, likewise to all the brethren and sisters at Bethelsdorp.

"Signed, CUPIDO KAKKALAH.

"*Griqua Town, May* 29, 1816."

Extract of a Letter from Mr. Corner to Mr. Messer.

——On the day we left the boundaries (on his journey from Graaf Reynet to Griqua Town,) Jantze and I rode on before a considerable distance, till we came to an extensive plain. Jantze left me, while the waggons were passing the two mountains. I then made my way towards the waggons, when I was nearly attacked by a lion. Jantze, from a distance, perceived the lion near me, wagging his tail, and just ready to spring upon me; but he beckoned to me to get off, at the same time riding in full speed towards me. I dismounted, and no sooner did Jantze approach, than the lion made up towards me, in a most terrific manner. I leaned upon my horse, and looking behind me, expected every moment that he would spring upon me; but as I turned myself again towards the enemy, our good Master, in whose hand are all our enemies, caused him to retire without hurting me. Sometime

ago, as I was riding, it thundered and lightened severely; and by a flash of lightning the grass, about 200 or 300 feet before me, was set on fire, and I nearly fainted.

We have been to Latakoo, but the people would not receive the gospel. They were glad when we departed, saying, "Away with the Dutchmen! away with them!"

The Missionaries appointed for Africa sailed on the 18th of October.

The Missionaries for Otaheite (by way of New South Wales) sailed Nov. 18.

The Missionaries just embarked for Otaheite have taken with them two natives of that island, who were brought to England by Captain Heywood, of his majesty's ship Calypso. Their names are PYEAHYE and TEARRE. He found them at Gibraltar: they had been brought thither in a Spanish ship from Lima, where they had been left by the captain of an English vessel, which they had helped to navigate from Otaheite. On Capt. Heywood's representation of this matter to the Admiralty, government kindly allowed a sufficient sum to enable them to return to their native country. Much praise is due to Captain Heywood for his benevolent behaviour to these poor strangers. The captain, when a boy, was carried by the mutineers of the Bounty to Otaheite, where he resided many months. It is hoped, that the Missionaries will be able to learn a good deal of the Otaheitan tongue on their voyage, by the aid of these men.

CHURCH MISSIONARY SOCIETY.

A special report has lately been presented to this Society, by the Rev. Mr. Bickersteth, Assistant Secretary, who has personally visited the Missionary stations and schools in Africa, and from which the Society will no doubt derive the most important advantages. He has been enabled to rectify some evils, and the Missionaries seem to have been strengthened and refreshed by his visit, and excited to renewed watchfulness, and to fresh zeal and devotedness in their arduous labours. The committee feel gratified in the account of the state of the different schools, yet remark, that "there is need of patience in their arduous undertaking, especially in schools, where it must be many years before we can see the fruit of our labours."

We copy with pleasure the following passage: "Nor can the Committee refrain from rejoicing, that the preaching of the gospel is now likely to be pursued with vigour; the obstacles which seem to have impeded the fulfilment of their repeated instructions on that head, having been, in a great measure, removed. All other means of improving the condition of man, and of advancing his highest interests, must be subsidiary to this appointed ordinance of God."

The Report describes a number of small towns, in the colony of Sierra Leone, and not far from Free Town, (which contains about

3000 inhabitants) in which are not only many Africans, but other persons, of many nations, all living under the protection of the British Government, and, in general, desirous of instruction. A numerous class consists of negroes, who have been recovered from slave ships by the British cruizers, in consequence of the Abolition Acts. The whole Report shows how much the Society want many, very many, more Missionaries, humble and devoted, with minds made up, through the grace of God, to every sacrifice for their Saviour.

ST. KITTS.

A pious proprietor of extensive estates in St. Kitts, in his preparation for a voyage from England, to settle in the midst of his possessions, accompanied by a serious and active wife, did not forget to furnish himself with a golden package of Bibles and religious books and tracts; nor did he content himself with these—he made an attempt to obtain ordination in the Church of England, thinking that, thus prepared, he might be his own steward, and, at the same time, a steward of the mysteries of God to the poor negroes: in this he failed; but his purpose of doing good to the souls of his slaves, was not altered; he has been a father as well as a master to them; and to hear him explain the Scriptures to the sable race, bending with grateful attention to the sound of that Gospel which was to them before unknown, would be a treat to every Christian who can feel for the lost state of millions in the same condition: upwards of three hundred negroes are regular attendants, and many of these have, we trust, become, from slaves to sin, the Lord's freedmen. The lady is not idle; she instructs the females; and while, with benevolent care, she clothes the naked, feeds the hungry, and attends the sick, she does not withhold the word of exhortation, instruction, and consolation. Christian females, let your hearts rejoice, and your hands be strengthened by such intelligence, to press forward in your work with renewed alacrity, and to be fervent in prayer for prosperity and success to all your fellow-labourers in the same work of charity and love.

RUSSIA.

His Imperial Majesty has sent four persons to London, to make themselves acquainted with the Lancasterian system of education, with a view to its introduction into Russia. This may prove, in subserviency to the printing and dispersion of the scriptures, an incalculable blessing to that vast and extensive empire.

FRANCE.

The newspapers state, that a few of the inhabitants in a parish *where there was no minister of religion*, having assembled in the church to pray, the Prefect thought fit to prohibit their assembling. It has been ascertained, that there are no less than 4,000 parishes in France in a similar situation; and the consequences of such a want of religious instruction may be easily conceived.

ON KNOWING HOW MUCH WE CAN AFFORD TO GIVE IN CHARITABLE CONTRIBUTIONS.

Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.—Prov. iii. 28.

Many well-disposed persons are often heard to say, 'I would give to your case, but really I cannot afford it;'—whereas the truth is, they merely conjecture so; and, being ignorant of their own circumstances and ability, wish to act cautiously, lest they should be generous before they are just.

In some cases, however, this prudential motive may be only a self-deceptive pretext, for excusing a natural closeness of heart, bordering on avarice. Such a disposition seeks, and will always find, a pretext of some kind. A person of this description, therefore, will feel a secret satisfaction in being ignorant of his circumstances, and will feel a temptation to avoid taking an account of his stock in trade, or ascertaining his profits in business; and then he can avoid also the literal lie, which the covetous too often utter. He thinks he can safely say, 'I don't *know* that I can *afford* to give.' But this satisfactory ignorance will not avail, when the Searcher of hearts scrutinizes the motives of giving or withholding. This dexterity of escape from the plea of poverty, or ignorance, or distress, and from the sense of duty within, will not extricate the deceived casuist from the snare of the devil,—covetousness.

Here are two classes of persons then who, in many cases, withhold their bounty, apparently from the same motive,—prudence. In the first it may be real; in the second it is only affected. Now the question which Justice and Mercy ask of each is, 'If you *knew* your circumstances, *i. e.* your real wants for your own rank of life, and your real clear income, weekly, monthly, or yearly, would you have any thing to spare, beyond what you have already given? Have you given the whole which the great Giver of all hath put into your hands to give? Have you fed, clothed, and comforted all the poor and needy,—provided means of instruction for all the wicked and ignorant which you might have done had you known your affairs better?'

Some, if not all, will feel rather uneasy under this examination; but this uneasiness manifests its propriety. Besides, are we certain that a lower standard will be established at the great judgment of the world? If not, then it were *prudent* to be prepared for it.

Caution and foresight, therefore, are not to be abandoned; but they must take in both worlds; and then, possibly, it may be found to be a *duty* devolving on all who have the capacity of ascertaining their ability, to be able to say, without any evasion, when the fact is so, 'I *know* that I *cannot afford* to give *any thing* in this case.'

To this end, however, it is absolutely needful that some method should be adopted for regulating our charity. Some, who have 'put on bowels and mercies,' are liable to be carried away by their feelings, and may perhaps be imprudent in their generosity. *A plan*, therefore, would not be useless to them, though it ought

not to be such a one as shall damp the ardour of their Christian zeal, or contract the expanded liberality and compassion of their heart; but the classes of persons now more particularly referred to, will find such a plan useful for fixing their benevolence, and securing it against the encroachments of selfishness. It is necessary they should do that which will place them beyond the reach of temptation. They must be decided, for the sake of their good principles, that they may not be at the mercy of their bad ones.

As to the plan itself, it may be very simple; and will require only a knowledge of the common rules of arithmetic, decision, punctuality, and perseverance. An apostle has given us the clue to it; nay, it appears in the form of a *precept*, as well as a plan.

A collection was needed for the poor saints at Jerusalem; and he thus writes to the Corinthians, in 1 Cor. xvi. 1, 2:—'Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye:—Upon the first day of the week, let every one of you lay by him in store, *as God hath prospered him*, that there be no gatherings when I come.'

Now, as occasions of charity are ever occurring, there seems no reason for departing from the apostolic plan and precept in like cases. The apostle had no time for their *pros* and *cons*,—whether they should give or not, or what they should give, when he came for their bounty: their mind must be made up; and that too upon some evidence of the state of their affairs,—that if they had any thing, he might receive it; and, if not, that they might be able to give a conscientious answer, satisfactory both to him and them.

Let all concerned then have A SEPARATE PURSE, *into which no thing is to be put but money devoted to charitable purposes.* This is to be sacred for God:—it is no longer their own. 'Every devoted thing is holy unto the Lord.' It belongs, therefore, to the poor, the ignorant, and the wretched. In this purse let a certain proportion of gain, according 'as God hath prospered every one,' be deposited, either weekly, monthly, quarterly, half-yearly, or yearly,—though the oftener the better, according to the Scripture rule. Weekly appropriations are preferable to monthly, and monthly to quarterly.

But one will say, 'It is impossible for me to ascertain my income at any time.' There may be such a case. Let that person then give the same rough guess as that whereby he regulates his household expenses. Every one, except him who is willingly ignorant, has some idea of his affairs, and believes them to be either prosperous or the contrary. The most, however, can tell their income; and hence there can be no obstacle, except the want of a resolution.

Another objects,—'I do not like to be tied down to these rules. I dislike measuring out my liberality with such exactness: I shall degenerate into such formality in my charity, that I shall feel no more in giving a charitable contribution than when I pay a debt of trade. Let me enjoy the satisfaction of giving whenever my feelings prompt me, and according to the exigence of the case.'

Surely, all the generous feelings of the heart are worth preserving; but the question is, Whether these feelings are more likely to be damped, by having the purse in question with something always in, and thereby an assurance that what is given can be afforded; or by having the officious inquiry perpetually thrust in, 'Can I *afford* to gratify my feelings? I must be just and prudent, as well as liberal.' Will any one be less satisfied and happy when he meets with a case of charity, and wishes to assist it, because he has taken care before-hand to provide the means of assistance, and is left without any anxiety to divide his heart?

In truth, there is no solid objection to this plan, 'if there be first a willing mind.' It is practicable, and is actually, in many instances, done. The principal difficulty with some will be, *the proportion of gain* which should thus be devoted to holy purposes. Let it be remembered, 'the liberal man deviseth liberal things; and by liberal things shall he stand.' Whatever we give we must add, 'Of thine own have we given thee!' 'What hast thou which thou hast not received!' On this subject we are reminded by an apostle of 'the grace of our Lord Jesus Christ . . . . who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.' We are 'not our own, but bought with a price;' and, therefore, bound to 'glorify God, in our body and our spirit, which are God's.' 'He gives us all things richly to enjoy;' nay, he hath not withheld that unspeakable gift, his only begotten Son! What dearer treasure could he bestow on us! Must not every Christian say, 'All I have is thine?' 'Freely we have received, freely let us give;' 'not grudgingly or of necessity; for the Lord loveth a cheerful giver:'—'with such sacrifices he is well pleased.' In these dark and uncertain times, let us 'lay up treasure in heaven.' Let us 'bring all God's tithes into the storehouse, that there may be meat in his house, saith the Lord of hosts.'—To whom does he say this, but to those whose hearts are contracted by selfishness and unbelief? 'Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Mal. iii. 10. Will a man rob God? Yet many of us have 'robbed him in his tithes and offerings.' *A tenth of what we have is the Lord's.* How many of us have kept back his tithe! What arrears! Abraham, our father in the faith, gave Melchizedek *a tenth of all*, in the way of homage; and, it is the opinion of the learned Cotton Mather, that the Father of the faithful hath herein set his children in the faith an example, that they should follow in his steps. We owe our own souls to our Melchizedek. Strange, that a tenth of such corruptible things as silver and gold should be denied 'the Lord that bought us!'—at such a price too! His own precious, precious, blood! Ah! that adamantine heart which can repel such an argument! *A tenth is the Lord's!* Let us now give *willingly*, to promote the universal kingdom of Peace and Love, what, but lately, we were *obliged* to pay, to support the cruel trade of war and bloodshed. Were this recommendation generally adopt-

ed, by the blessing of God the world would soon rise, Phœnix like, from its ashes; and it would be said of succeeding generations of Christians, 'Other men laboured, and ye have entered into their labours.'—Happy is the noble heart that is never weary in well-doing!—May we put the truth of that saying of our Lord's to the test, 'It is more blessed to give than to receive!' To *receive* is human; but to *give* is divine! *Ev. Mag.*

DOMESTIC.

Extracts from the Appendix to the Fourth Report of the Board of Trustees of the Society for the support of the Gospel among the poor, in the city of New-York.

ALMS-HOUSE. *Mrs. S——e.*

This aged woman had seen days of earthly comfort, and brought up a family, but pinched by want, she closed her life in the house of the poor. Here she resided a considerable length of time. Her eyes were most painfully affected, and her animal system gradually decayed. She had a deep sense of the evil of sin; and to me would frequently express an anxious desire for an evidence of interest in the person and righteousness of Christ the Lord. I never knew a person in this house more solicitous for hearing prayer; and while her strength continued, it was her delight to hear preached the glad tidings of a full and free salvation by the Lord of life and glory. Rapidly declining, it was necessary that she should be removed into the hospital of this institution. Here, though her natural sight was almost gone, the Lord of light and life was pleased to shine upon her heart, and to remove her doubts and fears. Taking a seat by the side of her bed, and inquiring the state of her mind, she said, "I am waiting for my God to call me away; I have no confidence but in Christ my Lord; his blood is my pardon; his righteousness my covering to stand before God; it is his grace that enables me to hold fast to the end." Of course I congratulated her on her happy state of mind, and encouraged her future hope of that state of endless bliss which admitted of no pain or sorrow. After prayer she appeared exceedingly happy in her God, and wished soon to be with him in glory. The last visit, the day before her death, I found her lying with composure, anxious to be dismissed from earth to heaven. I read the 23d Psalm, and prayed by her bed side. I was informed by her attendants that she departed without a struggle, firm in hope of the glory of the Lord. Thus, in an Alms-House, the Lord can distil the sweet influences of his grace into a sinner's heart, soothe the dying moments of an afflicted pauper, and fit her soul for the mansions of immortality!

HOSPITAL. *Wm. S. L——s.*

March 10.—I had known this young man for two years, more or less, in this Hospital, and had given him my best advices. When I spoke to him to-day, he said, "I have lately had some thoughts come across my mind that I never had before: I begin to think I

am a greater sinner than I thought I was; and, I am sure I want much mercy; I wish it was better with me; I hope to seek God, and leave off my evil ways, for they have been very bad indeed; I am not quite 21 years of age, and perhaps I shall not live to get out. O sir, I want to make my peace with God, and then I shall feel easy and contented." I directed this young man to Christ, who has *made peace by the blood of his cross;* and assured him that Christ alone could speak peace to his heart. He replied, "yes, sir, this is what I want, and for this I pray to him; but I never knew or felt the necessity of this before; and I hope you will pray for me that the Lord will have mercy on me a poor miserable youth."

17.—I found L——s much worse, and from the nature of his complaint, there can be little expectation of his recovery. His voice was so low that I could scare hear half he said. However, I caught the following sentences: "I am very dark in my mind—My pain is distressing; but, O sir, if I only had peace in Christ, I should be contented.—I did not see my sins so very bad before. I am so distressed and miserable I can hardly bear myself." I reminded him of the greatness of God's salvation for the chief of sinners, even at the latest hour. I said, "I have known you so long under your afflictions, I cannot but have a regard for you;" at this he wept much, and replied, "I am not worthy the favour you have shown me by giving me advice, and I have in my own heart thanked you ten thousand times." I informed him that I should directly go into the hall to give a short discourse on Jer. xxix. 13. *And ye shall seek me, and find me when ye shall search for me with all your heart.* To which he replied, "I do seek the Lord with all my whole heart; have nothing else to seek after, and there is nothing I want besides." I stood near to his door when I addressed the people, that if it pleased God, this distressed young man might receive some instruction and relief.

24. This lad was so low I could scarce hear him speak; in broken sentences he confessed the pains he endured, "that Christ was the object of his hope; to him he daily prayed; he could not rest without an answer; but, that he had been so bad in his life, he had no reason to expect it."

31. This young man evidently draws near his end, he confessed his sinful state. Sometimes was covered as with a dark cloud; but still looked to the Lord Jesus to let him know that he should be saved at last.

April 7.—I found him near his end. In broken accents he said, "I am sometimes comfortable—sometimes in doubt of God's mercy to me." He could not utter another word.

11.—After sermon this morning, hearing that L. was yet alive, I made him a visit. He said, "I am more comfortable in the Lord.—I shall never see you again." I encouraged him to trust his soul and body in the merciful arms of the Lord Jesus, who was able to support him to the end. Mr. R. informed me that he had conversed with L. and was much satisfied and pleased with what he said.

April 14.—I made my last visit to L. he expressed his wish to say much to me, but could not. He exclaimed, "Precious Jesus!" I asked him if he had reason to believe that Jesus was his Saviour? He replied, "He is my Saviour for ever!" L. died about an hour after I left him.

JUVENILE DEPARTMENT.

It is peculiarly gratifying to observe the youth in many parts of our land engaged in forming associations for the promotion of religious and benevolent objects, and thereby aiding with their mites the great plans of beneficence by which Christians are so extensively and so actively exerting themselves to advance the cause of the Redeemer. While the little hands of children are employed in conveying a Bible or a Religious Tract to a destitute fellow-sinner, can their young and tender minds remain insensible of the preciousness of the blessing which they are made the honoured instruments in dispensing? Can parents who duly appreciate the importance and richness of divine truth, behold with indifference their beloved offspring engaged in the angel-like employment of bearing these heavenly messages to an ignorant or a careless perishing mortal? There are abundant instances on record, affording encouragement to the cultivation of this benevolent juvenile occupation. Many a precious seed has been thus scattered by an infant hand in the garden of the Lord, which, matured with the gentle dews from on high, and warmed by the quickening beams of the Sun of Righteousness, has sprung up a plant of grace, and brought forth fruit to the praise and glory of God. If an individual would think himself highly honoured in being the means of saving the life of a fellow-creature,—how much more should he prize the unspeakable honour and happiness of being instrumental, in any good degree, in rescuing a perishing sinner from the second death!

It is with much pleasure we mention the recent formation of the Female Juvenile Society of the Presbyterian Congregation in Cedar-street, whose object is, "to cherish and cultivate the duty of devoting a portion of their spending money to aid in promoting the glory of God, and the good of their destitute fellow-creatures." Their *Constitution* is as follows:

1st. This Society shall be composed of young females belonging to the Presbyterian Congregation in Cedar-street, who, with the consent of their parents and guardians, shall become its members.

2d. Its meetings shall be held under the special superintendence of a Matron, to whom the members of the Society shall constantly look up for advice and direction, in conducting its concerns.

3d. Its officers shall be a First, and a Second Directress, a Secretary, and a Treasurer; who shall be elected at every annual meeting.

4th. The meetings of the Society shall be opened with reading

a portion of the Holy Scriptures, and prayer; and they shall be closed with singing a Psalm or Hymn.

5th Every member shall contribute one cent a week to the funds of the Society.

6th. One half of the funds shall be expended in the purchase of Religious Tracts; the other half shall be disposed of, at stated periods, for such religious and charitable uses as the Society may direct.

7th. There shall be a stated meeting of the Society on the first Saturday of every month.

8th. There shall be appointed twelve Managers, whose duty it shall be to collect the dues and pay them over to the Treasurer, and to preserve order.

The following young ladies were appointed the Officers and Managers for the ensuing year :—

Miss Catharine M. Strong, *First Directress;* Miss Emeline S. Penny, *Second Directress;* Miss Eliza S. Lewis, *Secretary;* Miss Harriet T. Strong, *Treasurer.*

Managers.—Miss Eliza A. Neilson, Miss Emily Richards, Miss Mary Le Roy, Miss Harriet F. Coit, Miss Maria L. Dey, Miss Julia M. Sands, Miss Mary H. Lanman, Miss Maria Griswold, Miss Harriet Jackson, Miss Caroline Strong, Miss Jane A. Penny, Miss Sophia M. Lewis.

At *Troy*, in this State, a Society was lately formed, styled THE JUVENILE AUXILIARY SOCIETY, FOR THE EDUCATION OF HEATHEN CHILDREN AND YOUTH. It is composed of boys of 15 years of age, and under.

At the same place, was also formed a Society of young men, between the ages of 15 and 30, whose first and principal object is the purchase and distribution of Religious Tracts, and if any surplus funds remain at the end of the year, they are to be applied to aid the education of poor, but pious, youth for the Gospel Ministry.

Each of these Institutions is conducted by a President, a Vice-President, a Secretary, a Treasurer, and six Managers; of whom 4 constitute a quorum.

Our correspondent has not furnished us with their names.

MARINE BIBLE SOCIETY OF NEW-YORK.

At an adjourned meeting convened for the purpose of forming in this place a Bible Society for the benefit of Mariners, held at the City-Hotel, the 14th instant, Thomas Carpenter, Esq. being in the chair, and G. P. Shipman, Secretary, the following Constitution was read :

CONSTITUTION.

Article I. This Society shall be styled " the MARINE BIBLE SOCIETY OF NEW-YORK, auxiliary to the American Bible Society."

II. The sole object of this Society shall be to encourage the circulation of the Holy Scriptures, without note or comment,

among seamen. The only copies in the English language to be circulated by the Society, shall be of the version in common use.

III. Every person who shall subscribe and pay a sum not less than one sixteenth of a dollar, per month, shall be a member of this Society; and any person who shall subscribe and pay at one time not less than ten dollars, shall be a member for life.

IV. Each subscriber shall be entitled to the amount of his subscription in bibles at cost, provided it be equal to the price of one or more copies.

V. The business of the Society shall be conducted by a President, four Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirty-six Managers, seven of whom shall form a quorum to transact business. They shall meet at least once in three months, shall call special meetings of the Society, make by-laws for their own government, and fill such vacancies as may occur in their own Board.

VI. The annual meeting shall be held on the third Monday of April in each year, when the managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

VII. No alteration shall be made in this Constitution, unless it be proposed by the Board of Managers, and agreed to by the Society at an annual meeting.

Two interesting Addresses were then read by Mr. Stafford, one to Merchants and Masters of vessels, and the other to Seamen, when it was

Unanimously Resolved, That the Constitution be approved by this meeting; and that it, together with the Addresses, be published under the direction of the Board of Managers to be chosen.

The following gentlemen were then chosen Officers of the Society:—

Amasa Jackson, Esq. *President.* Mr. Joshua Jones, Mr. Joseph Smith, Capt. Christopher Prince, Mr. John Withington, *Vice-Presidents.* Mr. Najah Taylor, *Treasurer.* Mr. Ward Stafford, *Corresponding Secretary.* Mr. Daniel Lord, jun. *Recording Secretary.*

Managers. Mr. Levi Coit, P. W. Engs, Wm. Williams, Anson G. Phelps, John Hoxie, Alex. Phœnix, Walter Nexsen, Francis B. Nexsen, George M. Tracy, Jeremiah H. Taylor, John Westfield, Dr. Badeau, Mr. Charles Brooks, Eliakim Raymond, Steph. Dando, Capts. Ogden, Champlin, Nath. L'Hommedieu, Reuben Brumley, Gabriel Havens, Andrew R. Miller, Thomas Cottrell, John Webb, John Clough, James Hagree, John Pray, John Atwood, Richard Law, Ezekiel Carman, Obadiah Congar, James Breath, Asa Welden, Wm. Jocelin, Samuel Crow, John Moore, Cornelius Schermerhorn.

Resolved unanimously, That the thanks of this Society be presented to Mr. Gibson for the use of the Room; and that he be elected an honorary member of this Society for life.

(Signed) GEORGE P. SHIPMAN, Sec'ry.

The subscription book is at the office of Wm. Williams, Esq. No. 137 Water-street, where persons disposed to join the Society

are requested to call. The Constitution and Addresses will be immediately put to press, and will be ready for members in a few days.

This makes the number of *Auxiliaries to the American Bible Society* to be—84.

The New-York Bible Society has presented to the National Institution all the copies of their *French Bible* in sheets on hand, being about 1000.

THE FOUR GOSPELS IN HEBREW FOR THE JEWS.

Letter from Mr. Hawtrey, to Miss Hannah Adams.

London Society House, Spitalfield, Sept. 25.

My dear Madam,—Your kind letter, inclosing a draft for one hundred pounds from the Ladies' Boston Society, has just come to hand, and I hasten to send you the cordial thanks of our Committee for the same. I have also to acknowledge the receipt of your interesting work with the accompanying letter. Amidst some discouragements, sent doubtless by God to try our faith and patience, a very bright prospect of a final blessing on our endeavours still lies open before us. We have just completed the four Gospels and Acts of the Apostles in pure Biblical Hebrew, and the Committee of the British and Foreign Bible Society have also just received such pressing calls for them from Russia and Poland, where there are nearly a million of Jews, that they are about to take of us *one thousand* copies for immediate circulation there. This is a most providential interference in our favour, and shows at once that God is with us. We have also two young Jewish *Rabbies* who are studying for the Ministry, in whom the grace of God *is very conspicuously displayed.* In our schools we have at this time forty-one boys and thirty-seven girls. Most sincerely praying that the God of Abraham may bless all those Ladies who have taken up the cause of poor outcast Israel, and that their example may be very widely followed in America, I am, dear Madam, yours truly,

C. HAWTREY, *Joint Sec'y.*

SUNDAY SCHOOLS.

TO THE EDITOR OF THE CHRISTIAN HERALD.

Easton, (Penn) March 10th, 1817.

Sir,

It is with pleasure that I communicate to those who are partial to Sunday Schools the information of our having established one in this place. The institution is under the superintendence of a general Committee of ladies and gentlemen, and its scholars instructed in separate apartments. Committees of instruction, of four members each, appointed from the male and female members of the Society, perform the duty of teachers in their respective rooms. Our first meeting was held yesterday, and from the number, as well as spirit manifested by those who attended, we flatter ourselves with the hope of doing much good. One hundred and fifteen girls and sixty-nine boys constitute the present number of scholars.

The Editor's Address to the Subscribers of the Christian Herald.

The present Number completes our *second volume.*

On a retrospect of the subjects of religious intelligence contained in our pages during the last six months, we have abundant cause to rejoice in the opportunity afforded of recording so many remarkable and highly interesting events, by which the hand of Jehovah has been signalized in advancing the purposes of his grace towards our fallen world.

In the Islands of the Southern Ocean, missionary labours exerted during nearly twenty years, amidst many perils, hardships, and discouragements, have been seen at last crowned with the most ample and glorious success: a whole nation awakened by the sound of the everlasting Gospel, are beheld forsaking their pagan rites, casting their dumb idols into the fire to cook their food, establishing among themselves the worship of the living and true God; —their king and one of their former priests becoming missionaries of the cross, and multitudes of their children flocking to schools to be trained up in Christian knowledge and godliness. In South Africa we view the Caffres receiving the messengers of the Gospel with a cordial welcome, manifesting an ardent desire to have these men of God settle among them, and teach them the way of salvation. In Crimea, we observe a large settlement of *Jews* expressing their anxiety to possess and read the *Christian Scriptures.* The inhabitants of the Island of Hayti, who for many years past have lived almost as destitute of Christian instruction as the heathen, are seen sending agents to England to procure teachers and preachers of the Gospel, and establishing seminaries of learning for the instruction of their youth. In the frontiers of this State, we have recently heard of a large body of Indians abjuring, in the most public, decided, and satisfactory manner, their idolatrous worship, and declaring the Christian's God to be their God, and their hopes of salvation to be fixed on the blessed Redeemer. From various parts of our land the most cheering accounts of the revival of God's work in his Churches have greeted our eyes and gladdened our hearts. We have beheld the Bible cause progressing and flourishing in a highly encouraging degree throughout Christendom, not only by a great augmentation of the number of Bible Institutions, but also by an increase of activity, method, and efficiency in conducting their operations. The Sunday School system of instruction, with all its benign and salutary effects upon the illiterate poor, has been seen widely extending and unfolding its usefulness in many places where it was greatly needed: also, Associations formed in many places for supplying the means of Christian instruction to the children of pagans in their own country.

Our readers have been likewise informed of the measures taken in a neighbouring State to institute a school for the Christian education of heathen youth, in order to qualify them for missionary

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